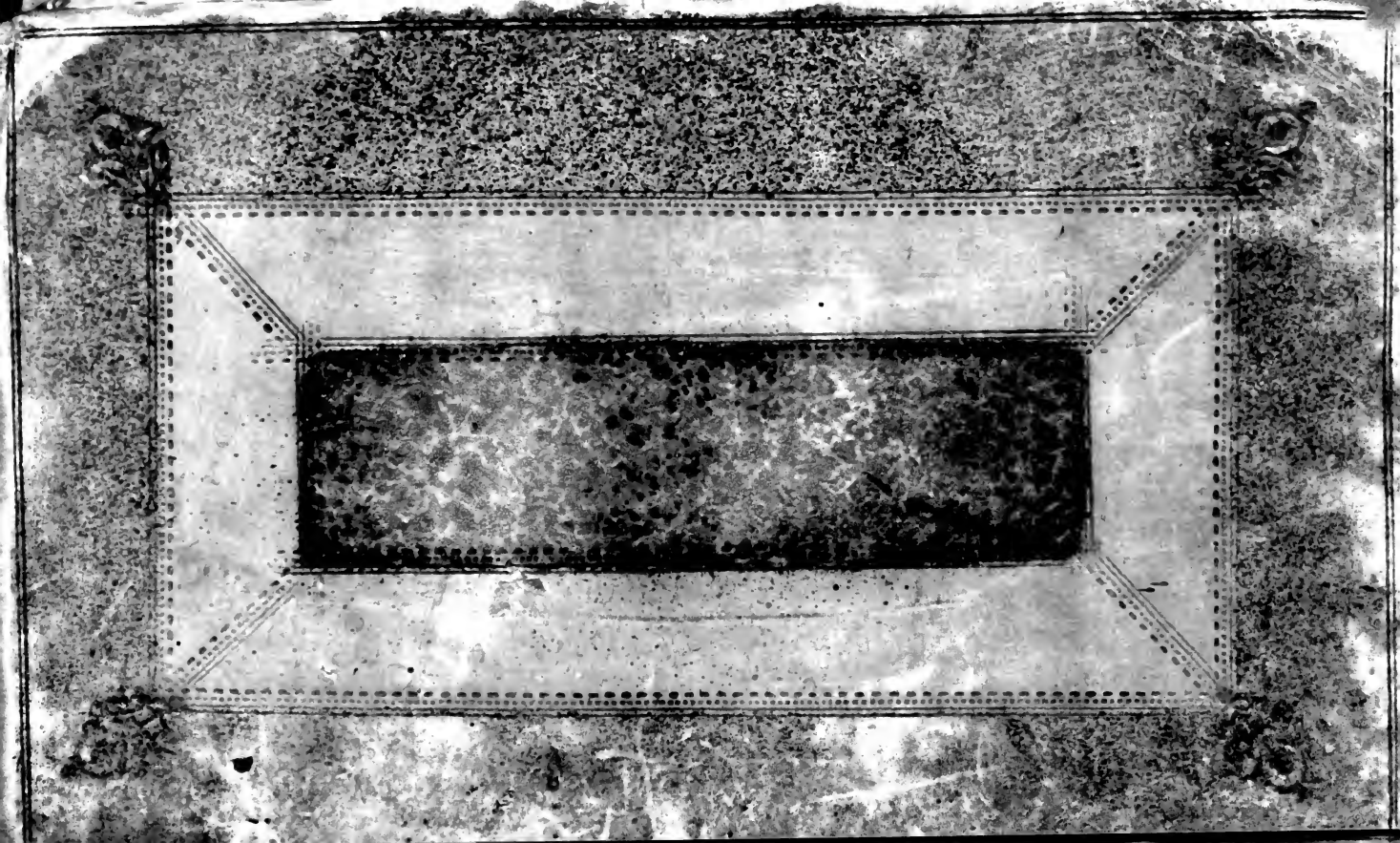

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THE

VALIDITY

OF THE

Diſſenting Miniſtry:

OR, THE

Ordaining Power of Presbyters

Evinced from the

New Teſtament and Church Hiſtory.

In Four PARTS.

Publiſh'd by CHA. OWEN.

Epiſcopi noverint ſe magis conſuetudine quam diſpoſitionis Dominicæ veritate, Presbyteris eſſe majores. Hieron. in Epiſt. ad Tit.

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TO THE READER.

IF *Men read Books with a Mind fairly diſpoſed for the Reception of Truth, I doubt not, but the enſuing Collection would go a great way towards the deciſion of this Controverſy; but when Men are zealouſly devoted to Party-Opinions, and conſult their Prejudices only in the Determination of Differences, no wonder the brighteſt Truths paſs for Errors.*

The Reaſons urged here in favour of Ordination by Presbyters, at leaſt, I think ſome of 'em, are clothed with that Evidence, that they can ſcarce fail of gaining the Aſſent of Intelligent and Impartial Readers.

They are not veriſimilar Propoſitions, but Arguments that carry with 'em an indiſputable Authority with Men who are disburden'd of Bigotry and ill Nature.

As an Introduction to what follows I ſhall obſerve four Things.

1. That the New Teſtament makes no real difference between Biſhops and Presbyters.

2. That the Primitive Church was govern'd by Presbyterial Biſhops.

3. Glance at the Original of Superiour Biſhops, and the fatal Effects of that Superiority.

4. Shew in what Countries Ordination is perform'd by Presbyters, and where by Dioceſan Biſhops.

I. *As to the New Teſtament, I preſume it is no more a doubt* whether Biſhops and Presbyters are the ſame or no; *ſince they are always uſed Synonimouſly there. And no Wonder,* '*ſince there is no E-*' *lection, Ordination, Character, or any thing elſe* ' *mentioned there to diſtinguiſh them; but the Office* ' *(as well as the Name) of both are made to conſiſt of* ' *doing the ſame Things without diſtinction.*

And can we ſuppoſe the Apoſtles wou'd conſtitute two diſtinct Offices of Prelacy *and* Presbytery, *and yet no where diſtinguiſh 'em, but on the contrary every where repreſent 'em the ſame.* R. C. C.

In Scripture, there are no Rules or Directions given to Biſhops as diſtinct from, or ſuperior to Preſbyters, or to Presbyters as inferior to, or diſtinct from Biſhops.

I could never yet ſee where the New Teſtament divides ſtated and ſtanding Church Officers into three diſtinct Orders, viz. Biſhops, Prieſts, and Deacons. *If there be any ſuch Text, let it be produc'd without offering violence to its genuine Signification.*

'Tis certain, the Scripture no where mentions Presbyters as an Order of Men ſubordinate and inferior to Biſhops. Let our Adverſaries advance one Scripture Teſtimony for Subject-Presbyters, or ſhew

where

where the Word Biſhop (*with its Conjugates, which is uſed ſix or ſeven times in the New Teſtament*) *ever ſignifies* Dioceſan.

To ſay Presbyters were ſubject to the Apoſtles will not ſolve the Difficulty, till it be proved that Biſhops are more their rightful Succeſſors than the former.

Nor doth the Scripture any where ſpeak of the Ordination of Biſhops as diſtinct from Presbyters; but it expreſly mentions the Ordination of Timothy *as perform'd by the Presbyters,* 1 *Tim.* 4. 14.

II. The Primitive Church was govern'd by a Council of Presbyterial Biſhops. *None of the Fathers ſpeak of Dioceſan Biſhops, nor indeed of any Biſhops as ſuperior to Presbyters by Divine Right.*

For about a hundred Years after Chriſt, we find nothing of Subject-Presbyters. That there was a Parochial Biſhop we readily grant, and plead for the Reſtitution of his Authority.

This will appear when we conſider, that for about 300 *Years after Chriſt, the Biſhops Church was no larger than a ſingle Congregation; for all the Members of it met together in the ſame Place for publick Worſhip, and received the Sacrament at the Hand of the Biſhop himſelf; which could not poſſibly be done if the* Biſhop's Charge *then had been as large a* Modern Dioceſs. *This is acknowledged even by* Ignatius *the pretended* Atlas *of Dioceſan Epiſcopacy.*

In the firſt Century the Biſhop was only the firſt Presbyter, or the Moderator *of the* Presbytery, *having only a* Primacy of Order, *for he could do nothing without 'em, as appears from variety of Inſtances; therefore to be the Chair-man, Biſhop or Preſident of an Eccleſiaſtical Aſſembly, is the ſame in the Primitive Dialect.*

III. In

III. In after Ages Chriſtianity increaſing, Churches are planted in diſtant Places; which Churches being newly gather'd, theſe Parochial Biſhops kept under 'em as ſo many Chappels of Eaſe, but this Subordination of leſſer to greater Churches, was by a mutual Agreement among themſelves, and not of Divine or Apoſtolick Inſtitution.

The Apoſtles uſually Preached in Cities, (there being the greateſt Concourſe of People) from whence the Doctrine of Chriſtianity ſpread itſelf by degrees into the Country about where they ſettled Miniſters.

Theſe Country Clergy and Converts, did at firſt joyn themſelves in Communion with the next City Church, till in proceſs of Time they reſolved themſelves into leſſer Communities, which were govern'd by their own Miniſters, under the Superintendency of the Eccleſiaſtical Senate in the City, the Preſident of which was the chief Presbyter, call'd Biſhop, part of whoſe Office was to overſee the adjacent Churches; and this is the Original of that the Latins *call* Dioceſs, *and the* Greeks, Pariſh.

So that the Superiority of Biſhops at firſt was founded upon Eccleſiaſtical Cuſtom and not upon Divine Right.

Thus Epiſcopacy advanced by degrees till it commenced Prelacy, and at laſt ſwelled beyond the Bounds of the Ancient Parochial Charge.

At firſt all Miniſters were equal, (excepting the Inſpired whoſe Office as ſuch was temporary) and when under the ſpecious Pretence of Unity a Superiority was eſtabliſhed in one of the Presbyters above another, the encroaching Humour was carried on further, and by degrees Equality *among* Biſhops *was*

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deſtroyed by Archbiſhops *over them, and ſo on, till at laſt it ended in one ſingle Supremacy over the Church, which we call* Papacy.

Now the firſt Step to the Papal Chair, was this *Inequality among Miniſters. There was granted to one Miniſter, firſt a Preſidency over others, then a ſole Power of Ordination, and at laſt a ſole Power of Juriſdiction over the reſt.*

And that, at firſt, over all in a City or Dioceſs, then over all in a Province, then over all in divers Provinces, and at laſt over all the Chriſtian World.

The particular Steps whereby the Pope aſcended the Throne were theſe:

1. They ſet up Biſhops over Presbyters.
2. Archbiſhops over Biſhops.
3. Primates or Metropolitans over Archbiſhops.
4. Exarchs over Metropolitans. *Vid. Coll. Dict. in Verb. Patriarch.*
5. Patriarchs over Exarchs.
6. *And Laſtly,* the Pope over all.

Thus the Romiſh *Hierarchial Empire was founded upon the Invention of Preſidency among Miniſters; and is not this the Source of all papal Uſurpations? Was not this Superiority among her Eccleſiaſticks the firſt Stone in* Babylon *the Great? And is it not by Virtue of this that the Scarlet Whore is become ſo powerful among the Nations? If it be not ſo, look upon this as not written.*

Prelacy was at firſt look'd upon as an innocent Creature, and introduc'd as a prudential Expedient againſt Schiſm; but by giving way to an Exorbitant Prelate *to prevent Diviſions in a particular Church,*

Church, a Way was made for an Univerſal Pope, *to prevent Diviſions (as is pretended) in the Univerſal Church.*

IV. *To what I have ſaid,* I'll only ſubjoin a ſhort Account of thoſe Countries where Ordinations are performed by Presbyters, and where by Dioceſan Biſhops.

Ordination perform'd by Presbyters.

In the Kingdom of Sweedland,
—Denmark, *and* Norway,
—*of* Pruſſia *and* Brandenburg,
In Holland, Zeland, *&c. and ſome Part of* Brabant *and* Flanders.
—Geneva,
The four Swiſs Proteſtant Cantons, *being three times as big as the Popiſh ones.*
The Country of the Griſons.
Vallies of Piedmont.
The Reformed Churches in
—Poland,
—Hungary, } Piget & hæc.
—Tranſylvania, }
In France *before the late Perſecutions.*
In Germany, *as*
—Brunſwick *and* Lunenburg,
—Saxony,
—Wirtenburg,
—Mecklenberg,

Dant-

Dantzick *and ſome other* Hans Towns,
Pomeren. Heſſe,
Leipſick, Anhault,
Palatine *on the* Rhine,
Sileſia,
Bohemia, } *as Proteſtant*,
Moravia, }
Scotland,
New England,
In England *and* Ireland *by Proteſtant Diſſenters.*

Ordination perform'd by Dioceſan Biſhops.

I. *In the Church of* Rome *and its Dependants, as*
—Italy, *and all its Members*,
—France *Popiſh*,
—Spain *and* Spaniſh America,
—Portugal.
Popiſh Churches in Poland,
Hungary,
Tranſylvania,
Switzerland,
Popiſh *Churches in* Germany, *as*
—Bavaria,
—Cologn,
—Mentz, &c.
II. *In the Church of* England *and* Ireland.
The Anglo Epiſcopal *Plantations.*

The African *Churches alſo* (*not excepting the* Greek *Church*) *I take to be on our ſide, till our Adverſaries prove* their *Biſhops to be* Jure Divino, *Superior to Presbyters*; *if this Superiority be Eſtabliſhed in thoſe Churches, how come the* Popiſh Miſſionaries *to re-baptize the* Ethiopian Chriſtians? Ludolph. Hiſt. of Ethiopia. p. 341, and 342.

I know, *it will be urged here*, that there are Biſhops among ſeveral of the Reformed Churches abroad; *I own there are ſo in Name, but that they are in reality of the ſame Kind with the* Engliſh *or* Italick *Biſhops, I utterly deny*; or, *that they are inveſted with any Power over Presbyters, ſave that of Moderatorſhip, which indeed is a kind of Priority, but then that Priority is the reſult of Humane Appointment and not of Divine.*

Tho' the Proteſtant Churches differ from one another in ſome particulars of Government, yet all of 'em (*excepting the modern* C.....*h of* E.....) *agree in the Identity and Equality of Biſhops and Presbyters. This is further made out in the enſuing Treatiſe*, Part I. Cap. 4.

When the Ballance of the above ſtated Account is duly conſider'd, the begotted Zealots of the Ch--h *will have little reaſon to condemn our Ordination by Presbyters, which agrees with that of all other Reformed Churches, and perhaps leſs reaſon to triumph in her own, wherein ſhe has no Aſſociate but the Ch---h of* R.

It's

To the READER.

It's amazing to think how any Proteſtants ſhou'd allow the Ordinations of an Idolatrous Antichriſtian Conventicle to be valid, and at the ſame time reject the Ordination of all Proteſtant Churches (their own excepted) that are confeſſedly true Members of the Holy Catholick Church.

If an Idolatrous Popiſh Prieſt turns to the Ch--ch of E.....d *he is prefer'd without any Reordination, but no Foreign Proteſtant Miniſter is capable of Preferment in the* E.....ſh C.....*h, without ſubmitting to Reordination.*

A hard Caſe! that the Ordination of a Popiſh *Biſhop, an Idolater, ſhould qualify him to ſerve in a Proteſtant Church, when that of the Reform'd Churches is counted invalid and null, and muſt be renounc'd before any of their Miniſters can be prefer'd in the Epiſcopal Eſtabliſhment.*

Say not I bear hard upon the Papal Dioceſans, *in calling 'em* Idolatrous, *when the* Church of England *in her* Homilies (*which are ſubſcribed by all her Clergy as containing wholeſome Doctrine*) *teaches that,*

' *The* Church *of* Rome *is an* Idolatrous Church,
' *not only an Harlot, as the Scripture calls her,*
' *but alſo a filthy, foul, old, wither'd Harlot, and*
' *the Mother of Whoredoms.* Homily againſt the
' Peril of Idolatry III Part. p. 154 Lond. Fol.
' Edit. 1673.

How comes the Ordination of this old wither'd Harlot *to be true, and that of Foreign Reformed Churches to be falſe? Shall the Children of the Reformation*

formation be treated as ſpurious, while the Sons of that filthy Harlot are entertain'd as Legitimate and Genuine? Tell it not in *Gath*, Publiſh it not in the Streets of *Askelon.*

London,
August 24, 1715.

CHA. OWEN.

THE

VALIDITY

OF

ORDINATION

BY

Meer *PRESBYTERS*,

In Ten ARGUMENTS.

BEING THE

Abridgment of Mr. J. Owen's *Plea.*

WITH

Occaſional and Proper Supplements.

AS ALSO

A DEFENCE of it againſt the late Rector of *Bury.*

PART I.

Chap. I.

Presbyters in Scripture are the same with Bishops in Name, Office and Qualifications, therefore have Power to Ordain: But two Stated and Standing Church-Officers in the New Testament, *viz. Bishops (or Presbyters) and Deacons. No Text that gives the Power of Jurisdiction to the Bishops as distinct from the Presbyter.* Syriack *Translation makes Bishop and Presbyter the same. The Presbyter, if any, more honourable than the Bishop.* Timothy *and* Titus *no Diocesan Bishops. Postscript to* Paul's *Epistles spurious. Government of the* Ephesian *Church given to Presbyters. Primitive Dioceſſes, like our Modern Parishes. The Original and Office of Evangelists. The Apocalyptick Angel no Prelatick Bishop.*

THE State of the Question in short is this, *Whether Ordination by meer Presbyters without Diocesan Bishops be valid?* Mr. *Owen* maintains and proves the Affirmative by the subsequent Arguments, which are enforced by Additional Remarks.

Argument I. Presbyters *have an inherent Power to Ordain, because they are Scripture Bishops.* For,

1. ACCORDING to the New Teſtament, Biſhops and Presbyters are the ſame in Name and Office. Thus the Presbyters of *Epheſus* are not only call'd Biſhops, but are alſo inveſted with the ſole Epiſcopal Overſight of that Church, as will appear to any unprejudiced Perſon by comparing the following Texts.

Acts 20. 17. *He* (Paul) *ſent to* Epheſus *and called the Presbyters of the Church,* πρεσβυτέρους.

Verſe 18. *And when they were come to him, he ſaid,*

Verſe 28. *Take heed to your ſelves, and to all the Flock, over which the Holy Ghoſt has made you Biſhops* (ἐπίσκοπους) *to feed the Church,* i. e. *to rule and govern the Church.*

THE Greek Word (ποιμαίνειν) to *Feed,* ſignifies alſo to *Rule,* and is taken in that Senſe, *Matt.* 2. 6. *A Governour that ſhall rule my People* Iſrael, ποιμανεῖ.

So *Pſal.* 2. 9. *Thou ſhalt* (break ποιμανεῖς) *rule them with a Rod of Iron.*

THUS the Church of *England* reads the Word in her Form of ordaining Presbyters: *Take heed to all the Flock among whom the Holy Ghoſt has made you Overſeers, to rule the Congregation of God.* Form of Ordaining Prieſts Epiſcopal.

THOSE Places clearly evince an Identity or Sameneſs of Offices as well as Names. When *Paul* bids the *Epheſian* Presbyters rule their Flock, and perform the *Office* of a Biſhop to them, he doth not ſpeak of the *Name* but of the *Office.* So 1 *Pet.* 5. 1, 2. *The Presbyters which are among you I exhort: Feed* (or rule) *the Flock of God acting the Biſhops therein.* Πρεσβυτέρους τὰς Ποιμάνατε ἐπισκοποῦντες.

IT appears hence, that the Government of the *Epheſian* Church was committed to the Presbyters, and not to any ſingle Perſon; they are expreſly inveſted with the ſupreme Power by the Holy Ghoſt; and the Rector's Friends muſt by another *Tentamen Novum* prove they were ever deprived of it, or that any Biſhops was placed above them, when the Apoſtle departed thence, and was to ſee their Faces no more,

more, which has not yet been done. Nor can they ever prove that *Paul* returned to *Epheſus* again; and ſhould that be done, they can't prove the Holy Ghoſt alter'd his Mind, and turn'd *Presbytery* into *Prelacy*, as the Rector ſays he did, *pag.* 19, 20, 21.

Anſw. 1. What! Did the inſpired Apoſtle alter his Mind? Is the divine Spirit inconſiſtent with himſelf? That this was the laſt Eſtabliſhment *Paul* intended to make in that Church, is evident; for he poſitively tells them, *I know that ye ſhall ſee my Face no more*, Acts 20. 25. The Church of *England* underſtands the Apoſtle in this Senſe; therefore ſhe reads the Words thus, *I am ſure that henceforth ye ſhall ſee my Face no more.* Form of Ordaining Prieſts.

2. Bishops and *Presbyters have one and the ſame Qualifications.* When the Apoſtle ſpeaks of the Accompliſhments and neceſſary Endowments of Church Officers, he only mentions *Biſhops* and *Deacons* as the Subject of them; ſays nothing of Presbyters, becauſe they were the ſame with Biſhops, 1 *Tim.* 3.

The Learned *Grotius*, called by ſome the *Phœnix* of his Age, ſaith (*in locum*) the Presbyters of the Church are here called Biſhops or Inſpectors, but that afterwards that Name was by way of Eminence (he doth not ſay *Jure divino*) given to one of them who was the Preſident, or Chair-man.

So 1 *Tit.* 5. 4, 5, 6, 7. *For this Cauſe I left thee in* Crete, *that thou ſhould'ſt ordain Presbyters in every City*; *if any* (i. e. that is to be ordained a Presbyter) *be blameleſs, for a Biſhop muſt be blameleſs.* What Force would there be in thoſe Words, *Ordain Presbyters, for a Biſhop muſt be blameleſs*, if Biſhop and Presbyter were not the ſame? In that Caſe, the Reaſon added, Verſe 7. would not be cogent; for he orders him to ordain Presbyters, and then deſcribes a Biſhop; ſo that if the Apoſtle means any thing in this Place, he intends one and the ſame Perſon and Office, when he mentions Biſhop, Presbyter, or Elder.

3. *The Scriptures own but two ordinary, ſtanding Church Officers,* viz. Biſhops and Deacons. Read 1 *Tim.* 3. Chap. throughout. *So* Phil. 1. 1. Paul *to all the Saints at* Philippi, *with the Biſhops and Deacons.* Of theſe Biſhops, there were more than one in every Church; ſo there were in the *Philippick* Church, *Phil.* 1. 1. *with the Biſhops* (in the Church) at *Philippi.* So there were ſeveral Biſhops in the *Epheſian* Congregation, *Acts* 20. 17, 28. *Over which* (i. e. Church of *Epheſus*) *the Holy Ghoſt hath made you Biſhops.* So the Original.

So *Acts* 14. 23. *They ordained Presbyters* (or Biſhops) *in every Church.* Doctor *Hammond* (whom King *Charles* II. deſigned to make Biſhop of *Worceſter*) thinks theſe Biſhops were only the ſingle Paſtors of ſingle Congregations, with their Deacons, without any Presbyters under them. Tho' this Gentleman was a high Dioceſan, yet ſcrupled not to aſſirm, That in the *New Teſtament* there were only two Kinds of Church-Officers, Biſhops and Deacons.

Even Biſhop *Taylor* owns, that only Biſhops and Deacons are of divine Inſtitution. *Epiſcopacy aſſerted.*

Nay more, the learned *Dodwel* proves, that a Dioceſan Biſhop is not to be found in all the *New Teſtament.*" *Paran. ad Exteros.*

Before I diſmiſs this Head, let me add,

(1.) Of the Biſhops mentioned in Scripture, there were ſeveral of them in one Church, but now one Biſhop extends his Dominion over many Churches.

(2.) The Scripture no where mentions the Qualifications of Biſhops as diſtinct from Presbyters; and I challenge our Adverſaries to produce one Scripture for Epiſcopal Ordination as diſtinct from that of Presbyters.

(3.) I would fain ſee one Text that divides the Miniſterial *Power* or *Order,* that gives only the Power of *Doctrine* to Presbyters, and the Power of *Juriſdiction* and Order to Biſhops; let the Advocates for

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the Cauſe ſpeak, and ſhew me (if they can) a Scripture that excludes Presbyters from the Power of Ordaining, Confirming, Conſecrating, *&c.* which they ſay, are the proper Work of a Biſhop as Superior to a Presbyter.

(4.) How comes it to paſs, when the Apoſtle reckons up the ſeveral Sorts of Miniſters appointed to be in the Church, that he makes no mention of Superior Biſhops? Our Learned Writers againſt Popery think it a good Argument to diſprove the Pope's Headſhip, that he *is* not mentioned among the Liſt of Church-Officers reckoned up in the *New Teſtament*; no more is a Biſhop as ſuperior to Presbyter, as much as named in thoſe Places, 1 *Cor.* 12. 28. *Eph.* 4. 11. nor any where elſe in the Bible.

4. *It is no contemptible Argument, that the* Syriack *Tranſlation uſes not two Words, one for Biſhop, and another for Presbyter,* but has only *Kaſhiſha,* which ſignifies Presbyters: This ſhews, that the *Syriack* Tranſlators took Biſhop and Presbyter to be Church-Officers of the ſame Species, and therefore expreſt them by one Word. The *Syriack* reads, 1 *Tim.* 3. 1. *He that deſires the Office of a Presbyter.* So *Phil.* 1. 1. *Presbyters and Deacons.* This is a ſtrong Proof, that the Diſtinction of Biſhop and Presbyter was not known when that Tranſlation was made, for it uſes not as much as different Names for them.

To this Mr. *Gips* ſays,

Obj. 1. " THAT the Word πρεσβύτερος Presbyter being " uſed in the Greek Teſtament above ſixty times; " 'tis by the *Syriack* Tranſlators always rendered by " *Kaſhiſha* without any Exception, and with Reaſon, " being deſcended from *Keſhaſh Senuit,* and doth moſt " properly ſignify Presbyter or Elder. But,

2. " Ἐπίσκοπος is rendered by other Words than " by *Kaſhiſha,* for *Kaſhiſha* is only thrice uſed to ex- " preſs Biſhop by, as *Tit.* 1. 7. 1 *Tim.* 3. 2. *Phil.* 1. 1. " In all which Places, the *Latin* of the *Syriack* has

" *Presbyter*, not *Episcopus*. And from hence it may " indeed, with some Reason, be argued, that Bishop " in all these Places denotes no more than Presbyter " or Elder, at least in the Opinion of the *Syriack* " Translators. Again, Ἐπίσκοπος and its Conjugates " are in the *Syriack* Version rendered by Words of " very different Signification from it; as *Acts* 1. 20. " *Acts* 20. 28. 1 *Pet.* 2. 12. *Luke* 19. 44. Part 2d. *P.* 31.

THEN a little lower, the Rector thinks it probable, " That the *Syriack* Translators did not take " Ἐπίσκοπος and Πρέσβυτερος in the Original, to be one " and the same Order of Church-Officers through- " out the *New Testament*; for tho' 'tis not unlikely " they believed Bishops to be the same with Presby- " ters, in *Phil.* 1. 1. in 1 *Tim.* 3. 1, 2. and in *Tit.* 1. " 7. because they keep close to the Word *Kashisha*; " yet when they expound Ἐπίσκοπος and its Conju- " gates in other Places by different Words, 'tis alto- " gether as likely that they believed the Bishop to be " a Church-Officer of a different Kind.

Ans. NEED I return an Answer to the Rector here, since he takes so much Pains to confirm a great Part of Mr. *Owen*'s Argument from the *Syriack Version?* More particularly,

1. It's here acknowledged by him, that the *New Testament* Bishop is a Presbyter.

2. HE thinks it probable, but is not positive, that the *Syriack* Translators did not take Ἐπίσκοπος and Πρέσβυτερος in the Original to be the same Order of Church-Officers, and it's probable the Rector may be in an Error, since he assigns no manner of Reason for what he says.

3. As to the Places where it is differently rendered, it is sufficient to say, that it is enough that in the above-quoted Texts that treat of Church-Officers they use the same Word, and retain the Greek Word in *Acts* 20. 28. which is a further Evidence of their Judgment, Verse 17. As to 1 *Pet.* 2. 12. and *Luke* 19. 44.

44. they ſpeak not of Goſpel-Miniſters, and therefore not pertinently alledg'd.

In fine, if there be any difference between Biſhop and Presbyter, the preheminence is given in Scripture to Presbyters. The Biſhops ſay, their Office as diſtinct from Presbyters, is to Rule, and the Office of a Presbyter is to Adminiſter the Sacraments, Preach, Labour in the Word and Doctrine: But to adminiſter the Sacraments, and be Ambaſſadors for Chriſt by preaching the Goſpel, is a more honourable Work than ruling and governing; ſo *Paul* ſays, *they* (the Presbyters) *that labour in the Word and Doctrine, deſerve more Honour than they* (the Biſhops) *who rule well*, 1 Tim. 5. 17.

The Apoſtles ſtile themſelves Presbyters, but never Biſhops; thus St. *Peter* calls himſelf a Presbyter, 1 *Pet.* 5. 1. *The Presbyters which are among you I exhort, who am alſo a Fellow-Presbyter,* Συμπρεσβύτερος. So St. *John* begins his 2d and 3d Epiſtles. *The Presbyter unto the Elect Lady*, 2d Epiſtle. *The Presbyter* (Πρέσβυτερος) *unto the well-beloved Gaius*, 3d Epiſtle.

Objection. Timothy *and* Titus *were Biſhops ſuperior to Presbyters.*

Anſw. 1. The Papiſts uſe this Objection againſt the Proteſtants; ſo that *Engliſh* Epiſcopacy and *Popiſh* Prelacy are defended by the ſame Arguments.

2. *Timothy* and *Titus* were Evangeliſts, and not only ſuperior to Presbyters, but to Dioceſan Biſhops. *Ut infra.*

3. They are no where called Biſhops; produce one Scripture that calls them ſo. You'll ſay they are ſo called in the Poſtſcripts to the Epiſtles directed to them.

But, 1. Thoſe Poſtſcripts are no Part of Canonical Scripture, nor were they tackt to the Epiſtles for ſeveral hundred Years after Chriſt; *Theodoret* being the firſt who mentions them, as part of his own Commentary, and yet even he has not the Word

Biſhop

Biſhop in them, nor any body elſe, till *Oecumenius*, who wrote above a thouſand Years after Chriſt.

2. The Poſtſcripts to the *Syriack* make no mention of their being Biſhops of thoſe Places.

3. The very Poſtſcripts themſelves prove themſelves to be written long after the Epiſtle: For in one of them *Phrygia* is called *Pacatiana*, which was not the Name of it till above 300 Years after Chriſt, when it was conquered by one *Pacatianus* a Roman General, and after him called *Pacatiana*.

Nor can it be gathered from the Epiſtles themſelves, that *Timothy* and *Titus* were Biſhops: For when the ſecond Epiſtle was written to *Timothy*, he was an *Evangeliſt* and no Biſhop; ſo 2 *Tim.* 4. 5. *Do the Work of an Evangeliſt*, which was Part of the Apoſtolical Work. An *Evangeliſt* was an extraordinary Itinerant Officer, and is expreſly diſtinguiſh'd from *Paſtors* and *Teachers*, who were to be ſtanding Guides and Governours of the Church, *Eph.* 4. 11. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.*

4. There were ſeveral Presbyter Biſhops at *Epheſus*, when *Timothy* is ſuppoſed to be made Biſhop of it. What became of them? Were they unbiſhop'd and degraded upon his Preferment?

5. How comes *Paul*, in his Epiſtle to the *Epheſians*, (writ long after the firſt Epiſtle to *Timothy*) not to mention *Timothy* their pretended Biſhop? A certain ſign he was no Biſhop nor Reſident there then. We find *Timothy* long after at *Rome*, from whence the Apoſtle intended to take him along with him to viſit the Churches of *Judea*, Heb. 13. 23, *&c.*

6. If *Timothy* was not Biſhop of *Epheſus* when the firſt Epiſtle was writ to him, he was none at all; for that Epiſtle is made the Foundation of his Epiſcopal Power.

He was no Biſhop of *Epheſus* when *Paul* took his final Leave of the Presbyters there, *Acts* 20. 17, 28.

Paul

Paul upon his laſt Departure from thence commits the Overſight of the *Epheſian* Church to the *Presbyterian Biſhops*, or *Epiſcopal Presbyters* of it, as the proper and ſole Governours thereof, without the leaſt mention of *Timothy*, tho' he was then preſent, *Acts* 20. 4, 5, 6, 7, 13, 14. the whole Epiſcopal Power is given to the Presbyters before *Timothy*, their ſuppoſed Biſhop's Face. *Timothy is mentioned not as Bishop*

But, and if *Timothy* was not then preſent, how comes *Paul* to be ſo regardleſs of that Church, *(when he knew he ſhould ſee their Faces no more)* as not to name *Timothy* his Succeſſor? He told the *Epheſian* Clergy at *Miletus*, That he had not ſpared to declare to them the whole Council of God. How can this be done when he neglects to inform them about his ordinary Succeſſor? If Miniſtry and Churches depend upon this Succeſſion, it was no ſmall Part of the *Council of God* to be declared unto them. He tells them, *they ſhould ſee his Face no more*; whether he did, or did not, is not material to the Point; it's certain he thought he ſhould not: How comes he then to leave them without an Epiſcopal Shepherd to defend them againſt thoſe Wolves that ſhould enter after his Departure? *Acts* 20. 29. The Reaſon is obvious, he thought the Presbyters of *Epheſus* fit for this Undertaking without a ſuperior Biſhop, Verſe 28.

That this Epiſtle was written before his Impriſonment at *Rome*, when he went to *Macedonia*, is acknowledged by Biſhop *Hall*, a zealous Defender of the *Jus Divinum* of Epiſcopacy, *Acts* 20. 1, 2, 3. 1 *Tim.* 3. 3. *Vind. pag.* 97. Of this Opinion is *Athanaſius*, *Theodoret*, *Baronius*, *Ludovicus Capellus*, *Grotius*, *Hammond*, *Lightfoot*, *Cary*, &c.

7. If *Timothy* was Biſhop of *Epheſus*, when the firſt Epiſtle was written to him, how comes he to be abſent from *Epheſus*, when *Paul* writ the ſecond Epiſtle to him? Was honeſt *Timothy* a Non-reſident? *Paul* ſends *Tychicus* with an Epiſtle to the Church of *Epheſus*,

ſus, and recommends him to them as a faithful Miniſter in the Lord, but not a word of, or to *Timothy*, their ſuppoſed *Dioceſan*, Eph. 6. 21, 22.

But admit, *Timothy* was then at *Epheſus*; how comes the Apoſtle to call him away from his Epiſcopal Care and Charge? Saying, 1 *Tim.* 4. 9, 10, 11. *Do thy Diligence to come ſhortly to me.* In ſhort let me add,

1. The Church of *Epheſus* at this time wanted a Biſhop, if ever, when *Paul* took his laſt leave thereof, telling it, that after his *Departure grievous Wolves* ſhould *enter* among them, *Acts* 20. 29.

2. *Timothy* was undoubtedly well qualified for that publick Poſt, yet the Holy Ghoſt fixes the Eccleſiaſtical Government in the Presbyters of *Epheſus*, as the Remedy to prevent Schiſms, *Acts* 20. 17, 18, 29.

3. The Apoſtle knew he ſhould *ſee their Faces no more*; ſtrange then he ſhould make no mention of *Timothy*, nor of any other ſingle Perſon as his Epiſcopal Succeſſor in that important Poſt.

As to *Titus*; if *Timothy* was not Biſhop of *Epheſus*, neither was *Titus* of *Crete*, for both their Power and their Work was the ſame, and the Epiſtles of the ſame Strain.

1. It's no where ſaid that St. *Paul* made him Biſhop of *Crete*.

2. He was left in that *Iſland* only for a Seaſon; for *Paul* charges him to come to him to *Nicopolis*, *Tit.* 3. 12. after which we never hear of his returning to the Dioceſs of *Crete*. Since then there's an Account of his being at *Dalmatia*, 2 *Tim.* 4. 10. and we hear no more of him.

8. But ſuppoſe *Timothy* and *Titus* were real Biſhops of *Epheſus* and *Crete*, it will be no Argument for Dioceſan Biſhops, except the Church of *Epheſus* and that of *Crete* did appear to be of the ſame Extent with our Dioceſan Churches, which can never be proved.

Did

Did the Church of *Epheſus* conſiſt of 100 or 200 Pariſhes, under the Conduct of Presbyters, who were all ſubject to *Timothy* as their Biſhop? Did they take an Oath of Canonical Obedience to him as our Presbyters do to their *Ordinary?* This muſt be proved, or the Inſtance of *Timothy*'s being Biſhop of *Epheſus* will be impertinent to the preſent Caſe.

Nay there are ſtrong Preſumptions, that the Church of *Epheſus* conſiſted of no more Members than could ordinarily meet in one Place; that the Biſhop's Diocefs in *Ignatius*'s Time, and long after, exceeded not the Bounds of a Modern Pariſh, appears from the following Inſtances out of him.

1. The whole Diocefs met together with the Biſhop for publick Worſhip. *Ad Smyr.*

2. *Baptiſm* was ordinarily adminiſtred by the Biſhop within his Diocefs.

3. The Biſhop had but one Altar or Communion Table in his Diocefs. *Ad Philad.*

The excellent *Mead*, a Member of the Church of *England*, ſays, it ſhould ſeem in thoſe firſt Times, before Diocefſes were divided into leſſer and ſubordinate Churches, we now call Pariſhes, and had Presbyters aſſigned them; they had not only one Altar in one Church, but one Altar to a Church, taking the Church for a Company of the Faithful united under one Biſhop; and that was in the Place where the Biſhop had his Reſidence. *Proof of Chriſtianity.*

Timothy's Church had but one Altar, at which the whole Congregation of the Diocefs ordinarily received the Lord's Supper in *Ignatius*'s Time, which was many Years after *Timothy*'s Death. *Ad Eph.* Nay, more he ſaith, *It was not lawful without the Biſhop either to baptize or celebrate the Lord's Supper,* ἀγάπην ποιεῖν. *Ad Smyr.*

4. No Marriages were ſolemnized without the Biſhop. *Ad Polyc.*

5. The Biſhop took care of the Poor of the Diocеſs; and that the Congregation often met together, the Biſhop taking an Account by *Name* of thoſe who were abſent, not omitting Servant Men and Maids. *Ad Polyc. pag.* 12, 13. Thus we ſee *Ignatius*'s Biſhop (if any Credit may be given to thoſe Epiſtolatory Collections) was but the chief Paſtor of a ſingle Congregation, whoſe Members ordinarily met together for perſonal Communion, as will appear to any unprejudic'd Perſon that reads his Epiſtles with juſt and impartial Obſervation.

On the other Hand, *Ignatius*, it's true, makes a difference between Biſhop and Presbyter, but doth not aſſert, much leſs prove a Superiority of Office by *divine Right*. We grant, that in his Time, the Name Biſhop began to be appropriated to the ſenior Presbyter, who was as *Paſtor*, and the reſt his *Aſſiſtants*; but this makes little for *Engliſh* Prelacy. *Def.*

As to what the Rector advances in Favour of the *Ignatian* Epiſtles, Mr. *Owen* has accounted for it in his Hiſtory of *Ordination*: But before I part with Mr. *Gips*, I muſt complement him upon his Conceſſion, " That every Congregation had a Biſhop. Eve-" ry one of theſe *Aſiatick* Churches, to whom *Ignati-*" *us* wrote, was (ſays he) furniſhed with a Prelatick " Biſhop, with Presbyters and Deacons under him.

And let me add, for the further Illuſtration of *Timothy* and *Titus*'s Caſe; That,

1. The Multitude of Converts increaſing, the Apoſtles had need of Aſſiſtants to viſit the new planted Churches in their abſence.

2. These Churches wanted the Preſence of the Apoſtles or ſome Apoſtolical Men to ſupply what was wanting, for as yet the Canon of the *New Teſtament* was not framed and finiſhed.

3. The Evangeliſts were theſe Aſſiſtants. This is plain in the *New Teſtament*, and agreed upon almoſt by all, that they were ſecondary Apoſtles. *Timothy*

is

is expreſly ordered *to do the Work of an Evangeliſt.* It appears alſo, that *Timothy* was no Reſident or fixed Officer, but went up and down as *Paul*'s Companion or Meſſenger to ſettle the Churches as other Evangeliſts did, whoſe Office is deſcribed at large in *Euſebius.*

Besides, we read of no Appointment of a Succeſſor to *Timothy*, but that of Teachers, 2 *Tim.* 2. 2. *The ſame commit thou to faithful Men, who ſhall be able to teach others*; therefore the Apoſtle bids him ordain Teachers or Presbyters: And there is no Account of any other Kind of Miniſters, beſides theſe Presbyters, who were to ſucceed this pretended Biſhop.

4. The Uſe of theſe Evangeliſts in the Church was temporary, and they are long ſince ceaſed as Apoſtles and Prophets are, without any Succeſſors as ſuch. They were extraordinary Perſons, and therefore not ſucceeded in that Character by any Order of Men, but in their ordinary Capacity are ſucceeded by Paſtors and Teachers, or Presbyters. To proceed:

Some have pretended to make Biſhops of the ſeven *Aſian* Angels. *Revel.*

1. When they prove their ſupream Power of Juriſdiction, and the Extent of their Dioceſs to be the ſame with any of ours they ſhall be heard. *Ignatius* in ſome of his Epiſtles makes them Paſtors of particular Churches. *Ut ſupra.*

2. Some by theſe *Angels* underſtand the whole Churches: The Style and Concluſion of the Epiſtles favour this Opinion; all of them conclude thus; *He that hath an Ear, let him hear what the Spirit ſaith unto the Churches,* Rev. 2. 17, 29. Rev. 3. 6, 13, 21. This is *Tyconius*'s old Expoſition, mentioned by St. *Auguſtine, Lib.* 3. 30. *de Doctrina Chriſtiana.* And is further countenanced by ſome Particulars in the Epiſtles themſelves, where the ſingular Number is often changed into the Plural in the ſame Verſe. So *Rev.* 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer; be-*

hold

hold the Devil ſhall caſt ſome of you into Priſon, that ye may be tryed.

3. *Angel* is a Name of Office, not of Order, as is agreed by the Learned.

4. It is obſerved by many Chronologers that *Timothy* was alive, when the Epiſtle to the Angel of the Church of *Epheſus* was written, who is there charged, if the Angel of it, with *leaving his firſt Love:* And ſhall we ſuppoſe, that *Timothy*, whom *Paul* ſo often commends for his Zeal and unfeigned Faith, was now grown remiſs and cold? *Rev.* 2. 4. 5.

5. But to put the Matter out of doubt, it muſt be obſerved, that St. *John*, who writ theſe Epiſtles, was a *Jew* by Birth, and calls the Miniſters of the Churches the *Angels* of them, in conformity to the Style of the *Jewiſh* Church, who called the Miniſter of every Synagogue *the Angel of the Church*; to which St. *John* alludes: They called him alſo Biſhop of the Congregation. *Lightfoot*, Vol. II. pag. 33.

In Sum: If Presbyters be Scripture Biſhops, as we have proved; and Dioceſan Biſhops have no Footing there, as has been alſo evinc'd, then our Ordinations by Presbyters are *Jure Divino*, and therefore valid. *Q. E. D.*

Chap. II.

Examples of Ordination by Presbyters in Scripture, Paul, Barnabas, Timothy, *ordained by Presbyters. Objections answered. Imposition of Hands explained. The Apostles did not assume the Power of Ordaining to themselves, but joined the Presbyters with 'em. The Ordaining Power in the Presbyters Commission. The Power of Ordination no where appropriated to the Bishops. The Original of Superior Episcopacy; and the Consequences of it.*

Arg. II. THERE *are Scripture-Examples of Ordination by Presbyters.* Paul, and *Barnabas,* and *Timothy* are notorious Instances thereof.

I. *Instance* is grounded on *Acts* 13, 1, 2, 3. *Now there were in the Church that was at* Antioch, *certain Prophets and Teachers --- As they ministred to the Lord--- The Holy Ghost said, Separate unto me* Barnabas *and* Saul, *for the Work whereunto I have called them; and when they had fasted and prayed, and laid their Hands on 'em, they sent 'em away.* Here observe,

1. This Ordination of *Barnabas* and *Saul* was to the Ministerial Work, and it's remarkable they were not called *Apostles* before this Time. *Acts* 14. 14.

2. This Ordination was done by Fasting, and Prayer, and Imposition of Hands.

3. The Ordainers were *Prophets* and *Teachers,* who are acknowledged to be Presbyters, or ordinary Ministers by Mr. *Gips* himself. *Tent. Nov. last Book, Part* I. *Chap.* 2. *p.* 7.

But here, saith he, *Prophets* presided in the Ordination. *Part* I. *p.* 8. To this I answer,

1. Mr. *Gips* owns, and allows Mr. *Owen*'s Interpretation of this Text to be true, that Prophets and

Teachers were Presbyters; but adds, they acted by extraordinary Commission. *Part* I. *p.* 7. *ad calcem.*

TRUE; the Commission was so, as to the Manner of delivering it, and so are the Rules given by the Apostles: so was the Designation of *Saul* and *Barnabas*, the Persons to be ordained, extraordinary; but *the Ordainers were ordinary Teachers*, whatever the Commission was, they ordained by virtue of their inherent and ordinary Power.

2. HERE is a plain positive Instance of Presbyters Ordaining, and that by the Authority of the Holy Ghost. Whether there was a Presidency, or no, 'tis not material, since they performed all the outward Actions of Ministerial Ordination, as *Fasting*, *Prayer*, and *Laying on of Hands*, and that by a divine Order. What doth the Bishop more?

THE Question is, Who has Power to perform those ordaining Actions, Bishops or Presbyters? Here Presbyters do it; now, they to whom all the outward Actions of Ordination belong, to them the Ordaining Power belongs; as he that has a Power to set apart Bread and Wine for Sacramental Uses, has Power to administer the Lord's-Supper; so here, they who are authorized to dedicate Persons to God for the Work of the Ministry, by *Fasting*, *Prayer*, and *Imposition of Hands*, have Power of Ordaining. It is strange that all the Ordaining Acts should here be performed by Presbyters, and yet Presbyters have no Power to ordain.

3. ALL Ministers then, generally speaking, had extraordinary Gifts to favour that new Dispensation, and therefore all their Particularities can't be drawn into Example.

4. BUT supposing these Prophets to be extraordinary Officers, yet I deny that they ordained in their Extraordinary and Prophetick Capacity; let our Adversaries prove it.

5. AND should I admit these *Prophets* presiding were not *Presbyters*, I must at the same time say, *Bishops*

ſhops are no *Prophets*, nor Succeſſors to the Prophetick Order.

6. But after all, I deny this Preſidency; Where is it ſaid that theſe Prophets were ſuperior to Presbyters? Or if they were, where is it ſaid they preſided in that Ordination? Or that ſuch a Preſidency was neceſſary to future Ordinations? The Scriptures do not tell us that theſe Prophets preſided here; they joined indeed with the Presbyters, but this Conjunction is no Proof of Preſidency in the Caſe, ſince they were equally empowered to Ordain.

Let any Prelatiſt prove it if he can, that a *Prophet* always preſided, and that this Preſidency is eſſential to Ordination, *Et erit mihi magnus Apollo.*

Let me add, that *Prophets* frequently ſignify no more than ſuch as interpret the Scripture, nay, and preach; 1 *Cor.* 14. 3, 4. *He that propheſieth ſpeaketh unto Men, to Edification.* Verſ. 4. *He that propheſieth edifies the Church.* And why may not the Word *Prophets* be taken ſo in *Acts* 13. 1. Sometimes it's applicable to Men and Women, 1 *Cor.* 11. 4, 5. *Every Woman that prays and propheſyeth.*

Prophesying ſignified likewiſe to *Predict*; now this Gift of foretelling future Events, did not conſtitute a diſtinct Order of Men, for Women as well as Men propheſy'd, *ut ſupra*, *Acts* 2. 9. *And the ſame Man had four Daughters which did propheſy.*

If this be not ſufficient to enervate and weaken the Preſidential and Prophetick Objection, I will ſay more on this Head when we come to the fifth Argument. Now I proceed

To the IId *Inſtance*, which is *Timothy, who was ordained by a College of Presbyters*, 1 Tim. 4. 14. *Neglect not the Gift that is in thee, which was given thee by Propheſy, with the Laying on of the Hands of the Presbytery.*

Can any thing be more expreſs? I am thinking how our Adverſaries would triumph if the Apoſtle had ſaid, Which thou haſt received by the laying on of the Hands of the Biſhops.

I would fain know, to what End the Presbyters lay Hands on *Timothy*, if they had no Power to Ordain? Mr. *Gips* says 'twas only as a Testimony that the Bishop ordained with the consent of the Presbyters, *Part* I. *p.* 86. But this proves nothing; for,

1. The Consent of the People also was necessary, who ratified the Action by their Approbation.

2. Let any produce an Instance, of Hands laid on for Consent only. The learned Dr. *Cave* saith, That Imposition of Hands was constantly used as the Right of conferring Ordination upon the Ministers of Christ. *Prim. Chr. Ed.* 5. *p.* 159.

3. In laying on of Hands, by a *Synechdoche*, is meant the whole Ministerial Work of Ordination. The Gift that *Timothy* received at his Ordination, was not that of the *Spirit*, but the Gift of *Office*, with which he was invested by the laying on of the Hands of the Presbytery.

We don't read that the Holy Ghost was given by Imposition of Hands in Ordination; *Therefore*, says *Paul* to *Timothy*, *lay thy Hands suddenly on no Man*: There had been no necessity for this Caution, if *Timothy* could have conferred the Spirit by the Touch of his Hand.

Obj. But *Timothy* was ordained by *Paul*, with the Concurrence of Presbyters, 2 *Tim.* 1. 6. *Stir up the Gift of God which is in thee by the putting on of my Hands.* I answer,

1. How doth it appear that this laying on of Hands was for *Timothy*'s Ordination? That remains to be proved; this *Gift* is said to be given by *Prophesy*, 1 *Tim.* 4. 14. *i. e.* It was prophesied that *Timothy* should be an eminent and useful Minister; 1 *Tim.* 1. 18. *This Charge I commit to thee Son* Timothy, *according to the Prophesies that went before of thee.*

2. *Paul*'s laying on of Hands might, for any thing that appears to the contrary, be for conferring the Holy Ghost, which was given by the laying on of the

the Hands of the Apoſtles, without any Ordination. Acts 8. 17, 18. *They laid their Hands on 'em, and they received the Holy Ghoſt; and when* Simon *ſaw that thro' laying on of the Apoſtle's Hands the Holy Ghoſt was given---*

3. But if he laid on Hands for Ordination, 'tis certain he joined the Presbyters with him; which he had not done if there had not been an inherent Power of Ordination in Presbyters as ſuch, which is what we contend for.

Even the Apoſtles did not reſerve to themſelves the ſole Power of Ordination, how then come the Biſhops to take it to themſelves wholly, excluſive of the Preſbyters? By what Authority do Biſhops arrogate to themſelves this Supream Power, who are neither *Apoſtles*, nor *Evangeliſts*, nor *Prophets*, nor Succeſſors to them in that Character or Capacity?

4. Protestants of old uſed and urged this Text with Applauſe againſt the Enemies of the Reformation. From this Place, ſays *Whitaker* againſt *Bellarmine*, *We underſtand that* Timothy *had Hands laid on him by Presbyters, who at that time governed the Church by a Common-Council*; and then falls upon *Bellarmine* and the Popiſh Church for confining the Power of Ordination to the Biſhops excluſive of Presbyters.

5. The Truth of the Matter is, the ordinary Miniſters then did in a manner conſtantly need the Conduct of *Apoſtles*, *Evangeliſts* and *Prophets*, till the Canon of the *New-Teſtament* was collected and compleated. But now, the *New-Teſtament* Canon being compleated, becomes our ſtanding Rule, and ſuperſedes the Uſe of thoſe extraordinary Guides.

The *Apoſtles* were unfixed and unlimited Officers, and as ſuch, had no Succeſſors, but the Preſbyters ſucceeded them in their ordinary Function. In the Churches which the Apoſtles planted, they fix'd Presbyters who were ſubject to 'em, but not to any other Miniſters after the Ceſſation of that extraordinary Office.

6. The Commiſſion given to Goſpel Miniſters includes the Ordaining Power, for 'tis the ſame with that of the Apoſtles, excepting only the extraordinary Part of their Miniſtry, which was proper to 'em as Apoſtles, and ceaſed with 'em.

The Apoſtles Commiſſion is in *Matt.* 28. 19, 20. *Go teach all Nations, baptizing 'em,* &c. *I am with you alway, even unto the end of the World.* Here obſerve,

1. This Commiſſion was given to the Apoſtles and their Succeſſors in the Goſpel-Miniſtry; for the Apoſtles were not to continue themſelves to the End of of the World.

2. The Principal Parts of the Miniſterial Office are here recited, as Preaching and Baptizing.

3. Under theſe principal Parts of the Miniſterial Office are included all other Miniſterial Powers, (ſuch as adminiſtring the Lord's-Supper, governing the Flock, ordaining Miniſters) as the leſſer in the greater. Either theſe Miniſterial Acts are not contained in this Commiſſion, or they are included in the Power of Preaching, which in other Places is put for the whole Office of the Miniſtry.

But 'tis rational to think the Ordaining Power to be included in this Commiſſion, therefore the Apoſtles are impower'd to continue Succeſſors in the ordinary ſtanding Parts of the Miniſtry, to which Ordination is ſubſervient as the Mode of Entrance into it.

4. It follows hence, That all who are admitted into the ſacred Miniſtry, have the whole Miniſterial Power committed to 'em, even all that Power which the Apoſtles were to tranſmit to their Succeſſors. The ſacred Office of the Miniſtry is but one, and can't be divided.

Now, let my Lords the Dioceſan Biſhops

1. Produce any Commiſſion given to them, diſtinct from that of Presbyters, in the *New-Teſtament.*

2. Let 'em ſhew an Ordination of Biſhops diſtinct from that of Presbyters. 3. Let

3. Let 'em ſhew where the ſole Power of Ordination is appropriated to them, and where Presbyters are excluded from it.

4. Let 'em ſhew where the *New-Teſtament* ſpecifies the different Qualifications of Biſhops and Presbyters.

Thus the Presbyters, in the Apoſtolical Times, had the Ordaining Power, which they kept for a conſiderable time, till the Church degenerated from its Purity, and the number of Presbyters increaſed, then one Presbyter was choſen as Preſident of the reſt, called *Biſhop*, and by conſent impower'd to impoſe Hands in the Name of his Collegues; as appears by Mr. *Owen*'s *Hiſtory of Ordination*, hereunto annex'd.

Thus the learned *Italian* Canoniſt, in his Inſtitutes of the Canon-Law, gives it as the common Opinion of many Primitive Authors,

" That Biſhop and Presbyter were the ſame, and " that *Presbyter* was the Name of the Perſon's Age, " *Biſhop* of his Office; but there being many of theſe " in every Church, they determined among them- " ſelves, for the preventing of Schiſm, that one ſhould " be elected by themſelves to be ſet over the reſt, and " the Perſon ſo elected retained the Name of *Biſhop* " for Diſtinction-ſake. The reſt were only called " *Presbyters*; and in Proceſs of Time their Reverence " for theſe titular Biſhops ſo increaſed, that they be- " gan to obey them as Children do a Father. *Juſt. Leg. Can. L.* I. *Tit.* 21.

Hence the ſuperior Dignity of Biſhops, who at length *ſubjected* not only to their *Hands*, but to their *Feet* alſo, not *Presbyters* alone, but *ſovereign Princes* and *Emperors*; ſo that in Proceſs of Time, the poor *Preſbyters* were no more than the *Biſhop's Curates*, as the *Engliſh Liturgy* diſtinguiſheth 'em, in the Prayer for *Biſhops* and *Curates*.

The eaſieſt and more honourable Parts of the Miniſtry, as they were reckoned, the *Biſhops* reſerved in their own Hands, and committed the reſt to their *Presbyters*.

CHAP. III.

Presbyters have Power to preach, baptize, consecrate and administer the Eucharist; these Ministerial Acts not inferior to Ordination, evident from their Nature and the Commission given to Ministers, and the Testimony of St. Paul. Obj. *Diocesan Bishops not Successors to the Apostles, as such, whose Office was not communicable to others. Prelatical Jurisdiction grounded upon humane and not on divine Laws; this made evident from Canons, Statutes, Laws, and the Manner of making Bishops. Several Places in* England *exempted from the Bishop's Power, and the Ecclesiastical Court held by a Presbyter. Episcopal Power exercised by Lay-Counsellors. The Apostles, as superior to Presbyters, had no Successors. Ordaining Power included in the Commission of Christ to Ministers, further illustrated.*

Arg. III. PRESBYTERS have Power to *preach* the Gospel, to *baptize*, and administer the *Lord's-Supper*, therefore have Power to ordain. Preaching, Baptizing, and administring the Lord's-Supper, are Ministerial Acts, not of an inferior Nature to Ordination: This is apparent from the Nature of Things, and from Scripture.

(1.) FROM the Nature of the Thing itself; let us consider each of these Ministerial Acts apart.

1. *Preaching* the *Gospel* authoritatively in Christ's Name, is not inferior to Ordination; the Preachers of it are the Ambassadors of Christ, and Co-workers with God; And is an Ordainer more than this? 2 *Cor.* 5. 20. 2 *Cor.* 6. 1.

2. As

2. As to *Baptiſm*, 'tis a ſolemn Dedication of a Perſon to God; Ordination is no more: Nay, Baptiſm has the Preference, 'tis a Sacramental Dedication, which Ordination is not. The *Ancients* argued from *Baptiſm* to *Ordination*; as is obſerv'd by *Lombard. Lib.* 4. *Diſt.* 15.

3. In the *Lord's-Supper*, the Miniſter ſets apart Bread and Wine as ſymbolical Repreſentations of *Jeſus Chriſt*: Now which is greater, to impoſe Hands in Ordination, as Biſhops do, or to make the Sacramental Body and Blood of Jeſus Chriſt, as Presbyters do? If Presbyters have Power to conſecrate holy Things, why not holy Perſons alſo?

I deſire an Anſwer to this Argument; and if our Adverſaries think fit to conſider it, I deſire they'll ſay ſomething to Purpoſe, and not after their wonted Manner, when gravell'd, obtrude upon us their *Maye-be's*, and *I think 'tis ſo and ſo, and why may't it be thus and thus.*

(2.) It will appear from Scripture, that theſe Miniſterial Acts are not inferior to Ordination. This is evident,

1. From the Commiſſion which Chriſt gave to the Apoſtles, *Matt.* 28. 19, 20. *Go teach, baptize.* I would fain know whether Chriſt does not mention the chiefeſt Parts of a Miniſter's Work in this Commiſſion? If Ordination had been the main Part of it, he'd have ſaid, *Go ordain Miniſters, preach and baptize.* Chriſt's not mentioning Ordination in this Commiſſion, is an Argument that Ordination is not the principal Part of a Miniſter's Office, but rather ſubordinate to Preaching and Baptizing, and therefore included here as the leſſer in the greater.

A Commission uſually ſpecifies the principal Acts which a Perſon is impowered to do, when others of an inferior Nature are only implied. Commiſſions don't run a *Minore ad Majus*, a Superior may include the Duties of an Inferior, but not on the contrary.

If

If Ordination were ſuperior to other Miniſterial Acts, 'tis probable Chriſt would have mentioned it in that Commiſſion, becauſe it was immediately directed to the Apoſtles, whoſe Succeſſors Dioceſan Biſhops pretend to be.

2. From the Sentiments of St. *Paul*, who ſays, *Chriſt did not ſend him to baptize, but to preach the Goſpel*, 1 *Cor.* 1. 17. Surely then by Preaching he means one of the higheſt Miniſterial Acts, elſe he would have ſaid, *Chriſt ſent me neither to baptize nor to preach, but to ordain Miniſters.*

Obj. The Power of Ordination is denied to Presbyters, not becauſe Ordination is greater than other Miniſterial Acts, but becauſe the Apoſtles thought fit to reſerve it to themſelves, and proper Succeſſors who are Dioceſan Biſhops.

Anſwer. This is to beg the Queſtion; for,

[1.] We have prov'd already, that the Apoſtles did not reſerve the Power of Ordination to themſelves, but join'd the Presbyters with 'em in Ordinations.

[2.] Diocesan Biſhops are not the Apoſtle's Succeſſors as ſuch; if ſo, then two Things would follow.

1. The deſtruction of the modern *Engliſh* Prelacy; for if the Biſhop's Power be equal with that of the Apoſtles, 'twill overturn the modern Scheme of Epiſcopal Government, and will not only give 'em Power over Presbyters, but over Biſhops and all the Churches in the World, for ſuch univerſal Power the Apoſtles had. *A. D.* 17.

But they only ſucceed the Apoſtles in ſome Part of their Power: And ſo do the Presbyters too, ſucceed 'em in the ſame Power of Doctrine and Diſcipline. I ſhall be obliged to any who'll produce one Text that ſeparates the Power of Doctrine from that of Order and Dominion; where does the Scripture fix the governing Power in one Miniſter, and the doctrinal Power in another? *What God has join'd together, let no Man put aſunder.*

2. This

2. THIS Succeſſion would make our Biſhops extraordinary and unfixed Officers; for the Apoſtles were ſo. They had extraordinary Qualifications, confer'd the Holy Ghoſt, caſt out Devils.

THE Apoſtles were univerſal Officers, authoriſed to preach to all Nations, were divinely inſpir'd, and infallibly aſſiſted in their Miniſterial Conduct. Theſe are Privileges my Lords the Biſhops don't pretend to.

THE Apoſtles had their Call and Commiſſion immediately from Heaven, and manag'd the Affairs of the Church by divine Authority. But Biſhops have no Power by the Law of God, but what Presbyters have equally with them. The whole Juriſdiction of *Engliſh* Biſhops is deriv'd from the Civil Magiſtrate; their *Canons*, *Conſtitutions*, *Injunctions*, *Convocations*, receive their Authority from the Laws of the Land; and 'tis by Virtue of theſe that the Biſhop is advanced above his Fellow-Presbyter.

THE learned Dr. *Barrow* ſhews, " That the Apo-
" ſtolical Office as ſuch was perſonal and temporary,
" and therefore according to its Nature and Deſign
" not ſucceſſive or communicable to others in perpe-
" tual Deſcendance from them; that 'twas as ſuch
" in all reſpects extraordinary, deſign'd for ſpecial
" Purpoſes, diſcharg'd by ſpecial Aids. *Fol Vol. I. Treatiſe of the Pope's Supremacy*, p. 77.

THE Learned inform us, that before *William* the Conqueror's Time there were no ſuch Things in *England* as we now call *Eccleſiaſtical* or *Spiritual Courts*; only by the Laws of *Ethelſtane*, the Biſhops were allow'd to be preſent with the Sheriffs in their *Tourne-Courts*, where all Eccleſiaſtical Matters were heard and determin'd. He was the firſt that, by his Charter to the Dean and Chapter of *Lincoln*, prohibited Sheriffs to intermeddle any more with Eccleſiaſtical Cauſes, but leave 'em wholly to the Biſhop. This, with other Remarkables upon this Subject, has been made out by an ingenious modern Pen, *Tong's Def. of Mr.* H.

THE

THE incomparable *Selden* delivers himself on this Subject thus:

"IN the *Saxon* Times Ecclesiastical Causes were "manag'd jointly by the Bishop and the Sheriff or "Alderman of the Hundred or County-Court, where "both sat; the One to judge according to the Laws "of the Land, the Other to direct according to Di-"vinity.—— But at the *Norman Conquest* this Kind of "holding Ecclesiastical Pleas in the Hundred, or "County-Court, was taken away by a Law of the "Conqueror, and directed to all Tenants in the Di-"oceſs of *Remy*, that was first Bishop of *Lincoln*, whi-"ther his *See* was then translated from *Dorchester*; "and tho' it be sent in the Direction by Name to "them only, yet it seems it grew afterwards to be a "general Law, no otherwise than the Statute of *Cir-"cumspectè agatis*, that hath special Reference only to "the Bishop of *Norwich*. *Hist. of Tythes*, c. 14.

BUT even then and after, some Matters of Ecclesiastical Cognisance were determin'd by the temporal Court, tho' utterly disallow'd by the common Canons and pontifical Laws.

TO make this yet more plain, I'll briefly descant upon some Statutes, and the Sentiments of Great Men upon this Subject, and the Supremacy of the Crown *over* the Church in Causes Ecclesiastical.

1. THAT our Bishops Title to Prelatical Jurisdiction is founded on the Laws of the Land, is evident from several Acts of Parliament.

WHEN the Clergy even in *Edward* the IIId's Time petition'd for the Enlargement of their Power, the King answer'd, *He would not part with his Rights in Ecclesiastical Matters.*

BUT that which sets the Matter in a clear Light, is the 37th of *Hen.* VIII. where 'tis said,

"The Archbishops, Bishops, Deans and other Ec-"clesiastical Persons, have no manner of Jurisdiction "Ecclesiastical, but by, under and from your Royal "Ma-

" Majeſty ;---- to whom by Scripture all Authority " and Power is wholly given to hear and determine " all Cauſes Eccleſiaſtical, and to all ſuch Perſons as " your Majeſty ſhall appoint thereunto.

And in Statute 25. 'tis ſaid, *The Clergy ſhall not make Canons without the King's Leave* ; and in 1641 were impeach'd by the Parliament for ſo doing.

The Laws about Church-Matters, as Articles of Religion, Worſhip, Ceremonies, Common-Prayer, Ordaining Prieſts, Biſhops and Deacons, are enacted by Parliament. *See* 25 H. VIII. 19.

The *Act of Uniformity* has not left the Biſhops Power to add or change one Ceremony in the Church without the Conſent of Parliament.

2. This is granted by our ableſt *Civilians*, and others ; particularly *Godolphin*, in his *Abridgment of the Eccleſiaſtical Laws*, whoſe Words are :

" No ſooner had Princes in ancient Times aſſign'd " and limited certain Matters and Cauſes Controverſial, to the Cogniſance of Biſhops, and to that end " *dignified the Epiſcopal Order with an Eccleſiaſtical Juriſdiction*---- Introd. p. 21.

Even Dr. *Jeremy Taylor* obſerves, " 'Twas never " known in the primitive Church, that ever any Eccleſiaſtical Law did oblige the Church, unleſs the " ſecular Prince did eſtabliſh it. *Caſes of Conſc.*

" The *Nicene* Canons became Laws by the *Reſcript* " of the Emperor *Conſtantine*. *Zozom.*

And indeed no Canons were univerſally binding without the Imperial Sanction.

The Author of the *Hiſtory of the Reformation*, printed at the Deſire of the Commons of *England*, ſays,

" That our Eccleſiaſtical Courts are not in the " Hands of the Biſhops and their Clergy, but put " over to the Civilians, where often Fees are more " ſtrictly look'd after, than the Correction of Manners. *Part II. Pref.*

Be-

Besides, let me add, that the Church of *England* her self bears an ample Testimony to this Truth. Her first Canon after the Title runs thus :

(*The King's Supremacy over the Church of* England, *in Causes Ecclesiastical, to be maintain'd.*)

" As our Duty to the King's most Excellent Ma-
" jesty requires, we decree and ordain, That--- all
" Bishops--- Deans, Archdeacons, Parsons, Vicars,
" and all other Ecclesiastical Persons, shall faithfully
" keep and observe, and--- shall cause to be observ'd
" and kept of others, all and singular Laws and Sta-
" tutes made for restoring to the Crown-- the ancient
" Jurisdiction over the State Ecclesiastical. And the
" second Canon excommunicates all those, who shall
" affirm, That the King's Majesty has not--- Autho-
" rity in Causes Ecclesiastical.

3. The Supremacy of the *English* Crown in Ecclesiastical Concerns is sufficiently asserted by the Church of *England*. Let us descend to some Particulars that are explicative of the Case.

King *William* the Conqueror, a great Favourer of the Clergy, would suffer no Bishop to excommunicate any of his Barons or Officers, for Adultery, Incest, or any such heinous Crime, except by the King's Command.

The Laws of *England* make it no less than a *Præmunire* or a Petty Treason in *English* Bishops, to meet to make Laws for the Church, without a Writ from the Crown.

By the Statute 1 *Edw.* VI. 2. the Bishops could hold no Court but in the King's Name ; and 'twas no less than a *Præmunire* to issue out Process in their own Names, and under their own Seals ; and tho' that Statute seems to be repeal'd by 1 *Mary* 2. yet it lets us see the true Fountain of Prelatical Jurisdiction; and I'm mistaken if it be not reviv'd in 1 *Eliz.* 1. which annexes all Ecclesiastical Jurisdiction to the Imperial Crown of *England*.

THE fore-cited Act of *Edward* VI. affirms, " All " Authority of Jurisdiction Spiritual to be deriv'd " from the King's Majesty, as Supreme Head of the " Church.----

Dr. *Heylin* says, " The Design of this Law was to " weaken the Episcopal Power, by forcing the Bi- " shops from their strong Hold of divine Institution, " and making them no more than the King's Eccleſi- " astical Sheriffs.

IN this King's Reign, the two Archbishops, with the Bishops of *Rocheſter*, of *London*, of *Carliſle*, and many learned Doctors of the Church, declar'd in an Assembly met by his Majesty's Order at *Windſor-Caſtle*, That Bishops and Priests were one Office in the Beginning of Christ's Religion. *Still. Iren. Part II. ch.* 8.

IN King *Henry* VIII. and King *Edward* the VIth's Days, 32 Persons, half of 'em Lay-Gentlemen, were authoriſed by their Majesties to inspect the Laws of the Church, and to make new ones.

NAY, the Bishops can make no Orders nor Laws, but the Parliament of *England* can annul. And when they convene by Authority, their Power is limited.

" AND indeed, saith the fore-cited Pen, what is it " that the Civil Magistrate may not do in the ma- " king a Prelate in the Church of *England?* For,

1. THE Crown of *England* chuses the Person to be made Bishop, and nominates him authoritatively, the Dean and Chapter having no Power to refuse the Writ of *Conge d' Eſlire.*

THE King of *England* in ancient times was inveſted with Power to diſpoſe of all Eccleſiastical Dignities.

2. THE King may multiply Bishops at pleasure; and, if he thinks fit, appoint one Bishop in every Parish.

BY a Statute in King *Henry* the VIIIth's Time, six and twenty *Suffragan Biſhops* are added to the *Dioceſans.* 26 *H.* VIII. *c.* 14.

THIS

This King founded five new Biſhopricks, (beſides one at *Weſtminſter*, which continued not) where none had been before. *Fuller's Church Hiſt.* B. 4. p. 338.

3. The Kings of *England* may delegate the Eccleſiaſtical Juriſdiction to whom they pleaſe, either to Lay-men or to Presbyters. *E. G.*

1. This Eccleſiaſtick Sovereignty and Government is commonly aſſign'd to Lay-Chancellors, who judicially excommunicate and abſolve Criminals: And theſe *Lay-Judges* in Matters of Eccleſiaſtical Cognizance have their Commiſſion for ſo doing from the King, and not from the Biſhop, whoſe Perſon they pretend to repreſent. (Here the governing Power of Biſhops is by Prerogative Royal devolv'd upon meer Lay-men.)

You muſt know by the by, that no Archbiſhops or Biſhops can make any Chancellors, Vicar-Generals, Commiſſaries, or Officials, unleſs the King by his ſpecial Patent give them Power ſo to do in expreſs Words, as the Biſhop's Patents in *Edward* the VIth's Reign evidence, and ſeveral Statutes in K. *Henry* VIII. K. *Edward* VI. and Q. *Elizabeth's* Time.

2. In ſome Places the Epiſcopal Juriſdiction is reſerv'd to a Presbyter, as in the *Peculiars* we have in divers Parts of *England.*

At *Bridgnorth* 6 Pariſhes are govern'd by a Court held by a *Presbyter*, which is not ſubject to the Biſhop's Power.

The learned *Godolphin* tells us, there are certain peculiar Juriſdictions belonging to ſome certain Pariſhes, the Inhabitants whereof are exempted from the Archdeacon's, and ſometimes from the Biſhop's Juriſdiction, of which there are 57 in the Province of *Canterbury*. This is a Demonſtration that *England* looks upon the Biſhops Juriſdiction to be a meer human thing, becauſe the Law can exempt ſome Pariſhes from it.

4. The Civil Magiſtrate may depoſe and deprive Biſhops when they ſee juſt Cauſe. Were not the

Nonjurant Bishops depriv'd of their Office, and all Episcopal Jurisdiction? 1. *W. & M.* 1689.

Obj. But the King can't Consecrate him, and 'tis the Consecration gives the Episcopal Power and Jurisdiction.

I Answer, that is nothing to the purpose; for in the Church of *England*,

1. Episcopal Jurisdiction is exercis'd by Presbyters and Lay-Chancellors, who were never so Consecrated. Now these Unconsecrated Gentlemen are authoriz'd to exercise Jurisdiction in the Bishops Court, and that not by Deputation from the Bishop, but by civil and legal Constitution: And by the way let it be observ'd here,

That if Church-Government be an Essential Part of Diocesan-Episcopacy, as they say it is, I can't imagine by what Law this Episcopal Power can be deputed to an inferior Order of Men, nor by what Logick a Bishop can remain an entire Bishop, and part with an Essential of his Episcopal Order and Dignity. By the same Rule that Church-Government is exercis'd by Presbyters and Lay-Chancellors, Ordination of Ministers may be perform'd by the same Hands also; for, Power to govern the Church, and to ordain Ministers according to 'em, is equally inherent in the Bishops. How then comes the Episcopal Office to be turned over to Deputies and Delegates? My Lord *Bacon* observes, 'That 'all Laws in the World, Offices of Confidence and 'Skill can't be put over or exercis'd by Deputy, ex-'cept it be contain'd in the Original Grant. Never did any *Chancellor of England*, or Judge of any Court make a Deputy.

And this he justly supposes to be the Case, with Respect to the Bishops Office. And with him agrees Bishop *Bedel*, who says,

'Tis One of the most Essential Parts of a Bishop's 'Duty to govern his Flock, and to inflict Spiritual

'Cenſures on obſtinate Offenders. And a Biſhop 'can no more delegate this Power to a Lay-man, than 'he can delegate a Power to Baptize or Ordain. *Conſider. for better Eſtabliſhing the Church of* England.

2. If the Eſſence of Epiſcopal Power be grounded upon the Conſecration of Biſhops, then I demand a clear Scripture-Canon or Text for this Conſecration of Biſhops, as diſtinct from the Ordination of Preſbyters. This Demand can't be thought unreaſonable, ſince the Weight of the Controverſy turns upon this Hinge.

3. The Vanity of this Objection will further appear, if you conſider that Biſhops have been made without the Ceremony of Conſecration. Anciently, according to the Canon-Law, and where the Pope's Spiritual Power was in Force, Biſhops were not ſo much by *Election* as *Poſtulation*; and, in that Caſe, the Perſon elected was a Biſhop preſently, by the Aſſent of the Superior, without Confirmation, or Conſecration. *See Tong's Def. ex Godolph.* p. 59.

Thus we ſee Biſhops, as ſuperior to Presbyters, are not conſider'd as *Jure Divino* Officers by the *Engliſh* Laws.

Besides, our Learned Writers againſt Popery, do unanimouſly deny the Apoſtles, as ſuch, to have any Succeſſors.

The noble *Sadeel* thinks him no better than an Atheiſt in Divinity, who confounds the *Apoſtleſhip* with *Epiſcopacy*. *Sad. Contr. Tur.* p. 570.

The Learned Dr. *Barrow* ſays,

'The Offices of an *Apoſtle*, and of a *Biſhop*, are 'not in their Nature well conſiſtent; for the *Apoſtle-* '*ſhip* is an extraordinary Office, charg'd with the 'Inſtruction and Government of the whole World: '*Epiſcopacy* is an ordinary ſtanding Charge, affix'd to 'one Place. A Diſparagement to the Apoſtolical 'Miniſtry, for him (*Peter*) to take upon him the 'Biſhoprick of *Rome*, as if the King ſhou'd become

'Mayor

'Mayor of *London*, or the Biſhop of *London* ſhou'd 'be Vicar of *Pancras*, or a Biſhop made a Deacon; *Of. Supr.* p. 120, 121 .....

Dr. *Lightfoot* proves, by ſeveral Arguments, that the Apoſtles were an Order unimitable in the Church, *Vol.* 1. *p.* 187.

Obj. The Ordainers gave not the Ordaining Power to Presbyters; therefore it belongs not to 'em.

Anſw. Presbyters are ordain'd to the Miniſterial Office, of which the Ordaining Power is a Branch. 'Tis not the Intention of the Ordainer, but the Office, as conſtituted by Chriſt, that is the Meaſure of the Power: The Diſtinction of *Office* and *Degree* is no where affirm'd in the *New Teſtament*; if it be, ſhew it.

The Ordaining Power is not mention'd in the Apoſtle's Commiſſion, *Matth.* 28. 20. yet 'tis included therein. Popiſh Ordainers did not intentionally give the Reforming Power to the firſt Reformers; yet no Proteſtant will queſtion but 'twas annex'd to their Office, as Miniſters.

Now, the *Office* of the Miniſtry is not from *Man*, but from the *Inſtitution* of *Chriſt*. The Presbyters that ordain'd in the *New-Teſtament*, did not derive their *Power* from any *Gift* of their *Ordainers*, but from the *Charter* and *Commiſſion* of Chriſt, 1 *Tim.* 3. The Apoſtles themſelves only Miniſterially inveſted thoſe in the Sacred Office, who were deſirous of, and qualify'd for it: By this Inveſtiture, they don't properly confer the Power, but only declare the Perſon to be, on his own Conſent, purſuant to Chriſt's Charter, *authoriz'd*, and oblig'd to perform thoſe Miniſterial Acts that belong to ſuch a ſacred Function in the Church, and, by Faſting and Prayer, recommend him and his Labours to the Divine Bleſſing, as the ingenious Mr. *J. Boyſe* obſerves in his Poſtſcript to the *Office of a Scriptural Biſhop*, p. 83. Mr. *Gips* very prudently paſſeth by this Argument.

CHAP. IV.

Our Ordination the ſame with that in the Reformed Churches Abroad. They might have Biſhops, but will not, becauſe they believe an inherent Power of Ordination in Presbyters. Objections about the French *Miniſters Re-ordination anſwered. The Foreign Reformed Churches aſſert the Identity of Biſhops and Presbyters, in their Confeſſions of Faith,* &c. *A particular Account of* Swedeland *and* Denmark.

Arg. IV. *OUR Ordination by Presbyters, is the ſame with the Ordinations in the Reformed Churches; therefore valid.*

1. BUT ſome will ſay, The Foreign Reformed Churches have no true Miniſters, for want of Epiſcopal Ordination, and conſequently no Salvation to be had in their Communion; thus Mr. *Dodwel*, and others, who at the ſame time would have us believe the *Romiſh* Church to be a true Church. O happy *Rome!* O miſerable *Reformed Churches!* if the Caſe be thus.

WHAT Reaſon can be aſſign'd, that any, who call themſelves *Proteſtants*, ſhould unchurch and damn the greateſt Part of Reform'd Chriſtians, in Favour of a Deſpotick, Unſcriptural Prelacy? It's ſtrange that our Church, ſo boaſted of for Charity, ſhou'd deny the Character of a true Church to a Society of Chriſtians agreeing with her in all the eſſential Parts of Chriſtianity, and differing from her only in ſome Modes of Diſcipline and Worſhip: But that ſhe ſhou'd tranſfer this Character to an Idolatrous Society of People, is an Indication how wide their Practices are from their Principles, who, while they *ſtrain at a Gnat, ſwallow a Camel.* 2. O-

2. OTHERS say, The Case of the Reformed Churches is a Case of Necessity, for they can have no Bishops; and where they can't be had, Ordinations by Presbyters may be lawful.

I ANSWER,

1. THEIR Case is no Matter of Necessity; For what hinders their having Bishops, if they had a mind of 'em? Is it the Magistrates? No, that can't be said of *Holland*, *Switzerland*, *Geneva*, &c. where they've Magistrates of their own. And suppose they are under a Popish Magistracy, that wou'd be no Bar to the Episcopal Order, if they were desirous of it. The Primitive Christians, for 300 Years, were under Pagan Magistrates, yet wanted no Ministerial Order of Christ's Appointment.

DID Christ ever appoint an Order of Ministers in his Church, which mayn't be had in the most difficult Times? If Civil Magistrates be against Bishops, this may eclipse their Lordly Greatness, but it need not prejudice their *Jus Divinum*, if they have any. Why can't the Apostles Successors subsist with as little Dependance upon Civil Authority, as the Apostles themselves did?

Yet it can't be deny'd, but in *France* the Protestants had a Polity of their own, by the *Edict* of *Nants*, which enabled 'em, if they were so dispos'd, to get Diocesan Bishops. They had their Ecclesiastical Synods, and Moderators to preside in 'em: And why not Bishops also, had they judg'd it necessary? Nor is it to be suppos'd that their Popish Masters would have lik'd 'em the worse for conforming to their own Episcopal Government. Suppose the Protestants in *Germany* desir'd a Set of Diocesan Bishops over them, I don't doubt but his Imperial Majesty would favour the Design, and rejoyce in that laudable Advance towards the *Romish* Hierarchy.

2. WHEN the *French* Churches were earnestly solicited (particularly by Bishop *Moreton*) to receive a

Clergy ordain'd by *Engliſh* Biſhops, they abſolutely refuſed that Motion; *Peter Moulin*, a famous *French* Proteſtant Miniſter, in his Letter to the Bp. of *Wincheſter*, excuſing himſelf for not making the Difference between Biſhops and Presbyters to be of Divine Appointment, he pleads, *that if he had laid the Difference on that Foundation, the* French *Churches wou'd have ſilenc'd him.*

3. THE Learned Writers of the Foreign Churches, who vindicated their Ordinations againſt the Papiſts, never ſaid, *They wou'd have Biſhops, but can't have 'em.* But they juſtify their Ordinations, as performed according to Scripture, and do aſſert an inherent Power in Presbyters, as ſuch, to ordain: This is undeniable to any Body who reads their Diſcourſes upon this Subject. See *Daillé*, *Bucer*, *Boetius*, *Sadeel*, &c. who profeſſedly write of *Ordination by Presbyters*, againſt the Papiſts; beſides the vaſt Numbers that treat occaſionally of this Subject in their Common Places, and other Writings, ſuch as *Melanchthon*, *Muſculus*, *Zanchy*, *Ravanel*, the *Leyden* Profeſſors, who all inſiſt upon the *Right of Presbyters to ordain. Melan. loc. com. p.* 234. *Muſc. loc. com. p.* 199. *Zanch. tom.* 7. *p.* 537. *Ravan. in verb. Epiſc. Synopſ. par. theol.* 614.

THE Learned *Le Blanc* ſays, 'Tis the more general 'Opinion of the *Engliſh*, that *Epiſcopacy* and *Presbytery* are 'diſtinct Offices; but the reſt of the Reformed, as 'alſo they of the *Auguſtan Confeſſion*, do unanimouſly 'believe that there is no ſuch Diſtinction by Divine 'Right, and that the *Superiority* of Biſhops above 'Presbyters is only of *Eccleſiaſtick Right*, and has been 'introduc'd into the Church by Degrees.

Le Blanc adds, 'That even in the Apoſtle's Days, 'a certain Preſidency of Honour and Place was gi'ven unto him who did excel his Collegues, either 'in Age or Time of his Ordination; ſo that he was 'as Preſident or Moderator of the *Presbytery*, and yet 'look'd upon as altogether of the ſame Office, and 'had no Power or Juriſdiction over his Collegues.

'BUT

'But in the following Ages it ſo fell out, that 'this *Primacy* was not confer'd according to the Per-'ſon's Age, or Time of Entrance; but a Cuſtom 'was introduc'd, that one of the Presbyters ſhould 'be choſen by the Votes of the whole College, who 'ſhould continually preſide, after the ſame manner, 'over the *Prepbyters*; and theſe, after a while, aſſum'd 'to themſelves the Name of *Biſhops*, and, by Degrees, 'gain'd more and more Prerogatives, and brought 'their Collegues into Subjection to 'em, till at length 'the Matter grew up to that Tyranny which now 'obtains in the Church of *Rome*. *Thes. Sed. de Gr. Miniſt.* Monſieur *Jurieu* ſpeaks to the ſame Purpoſe. *Paſt. Letters*, Let. 14. Monſieur *Claudé* ſays, 'That 'the Diſtinction of *Biſhop* and *Presbyter* is not only 'what they can't prove out of Scripture, but that 'which even contradicts the expreſs Words of Scri-'pture, where *Biſhop* and *Presbyter* are Names of one 'and the ſame Office. *Hiſtor. def. Nant. tom.* 4. *p.* 95.

Obj. But ſome *French* Proteſtant Miniſters have ſubmitted to Re-ordination.

Anſw. 'Tis true: But they did not do ſo till they wanted Bread, and could have no Relief without conforming to the Church of *England*.

Besides, the *French* Miniſters hold *Ordination* but a Ceremony, and may be re-iterated twenty times, if there be Occaſion. Add to this, that of late Years ſome Arts have been us'd to procure Letters from ſome eminent Foreign Divines, to condemn the Non-conformiſts here, without hearing both Sides. This is evident, by Dr. *Morley*'s Letter to the famous *Bochart*, who vindicates us from the Doctor's Calumny, *Boch. Phal. & Can. addend.* p. 66. Since then, the Biſhop of *London*'s Table, and ambitious Deſires after an *Engliſh* Biſhoprick, have prevail'd with Mr. *Turretin* to ſpeak a little dubiouſly of the Matter.

4. We may judge of the Foreign Churches (both *Lutheran* and *Reform'd*) by their Confeſſions, which

are the moſt authentick Teſtimony of their Senſe about Epiſcopacy. In their Confeſſions, 'tis laid down as the common Sentiments of the Churches of *Helvetia*, *Savoy*, *France*, *Germany*, *Hungary*, *Denmark*, *Swedeland*, and the *Low-Countries*, That Biſhops and Presbyters are, by Divine Inſtitution, the ſame; and tho' ſome of thoſe Churches admit a kind of Epiſcopacy, yet they don't pretend 'tis by a Divine Right, ſuperior to Presbytery, but acknowledge it to be only a prudential Conſtitution.

The *French* Confeſſion aſſerts an Equality of Power in all Miniſters, *Art.* 30. And no Man muſt be ordain'd in the *French* Churches, but he muſt ſubſcribe their publick Confeſſion of Faith. *Durel. p.* 52. *La Roeq's Conform. cap.* 1. *Art.* 9. *& cap.* 3. *Art.* 1.

The *Dutch* Confeſſion ſpeaks the very ſame Thing, *Art.* 31. When that Article, which aſſerted the Parity of Miniſters was read, the Biſhop of *Landaff*, in his own Name, and in the Name of his Brethren, proteſted againſt it; but no Diſlike was ſhown to this Article by the Deputies of any of the Reformed Churches (beſides the *Engliſh*;) by which we may judge what their Sentiments were in this Point.

But Dr. *Maurice* ſays, The *Lutheran* Reformation receiv'd Dioceſan Epiſcopacy.

To which I anſwer, That when the *Doctor* is at a Loſs for an Argument, he never wants Confidence to face it out: A ſhort View of the Eccleſiaſtick State of *Denmark* and *Sweden*, two *Lutheran* Kingdoms, will prove what I ſay, and ſhow what little Credit is to be given to the bold Aſſertions of that great Champion of the Cauſe.

'The Goſpel, ſays one of the *Lutheran* Articles, gives 'to thoſe that are ſet over the Churches, a Command to 'teach the Goſpel, to remit Sins, to adminiſter the 'Sacraments, and Juriſdiction alſo. And, by the Con'feſſion of all, even our Adverſaries, 'tis manifeſt, that 'this Power is by Divine Right common to all that

' are set over the Churches, whether they be call'd ' *Pastors*, or *Presbyters*, or *Bishops*.

' But one thing made a Difference afterwards be- ' tween Bishops and Presbyters, *viz.* Ordination; ' because 'twas order'd that one Bishop should ordain ' Ministers in several Churches: But since Bishops and ' Pastors are not different Degrees by Divine Right, ' 'tis manifest, that an Ordination perform'd by a Pa- ' stor in his own Church, is valid; and, that the com- ' mon Jurisdiction of Excommunicating those that are ' guilty of manifest Crimes, does belong to all Pastors.

Now, if publick Confessions of Faith be not the true Standard of Doctrine in a Church, how shall we judge of its Sentiments? This is not only a received Article among 'em, but their Practice is conformable thereto, as appears from the two ensuing Instances.

It's certain that the Power and Grandeur of the Prelates contributed not a little towards the *Reformation* of the two Northern Crowns.

A modern Historian, and a late Ambassador in the *North*, tells us, ' That in *Denmark* there are six ' Superintendants, who take it very kindly to be ' called *Bishops*, and *My Lord*. These have no Tem- ' poralities, keep no Ecclesiastical Courts, have no ' Cathedrals, with Prebends, Canons, Deans, Sub- ' Deans, *&c.* but are only *Primi inter pares*, *the first* ' *among Equals*, having the Rank above the inferior ' Clergy of their Province, and the Inspection into ' their Doctrine and Manners. *Present State of* Denmark, *Chap.* XVI. *p.* 231, 232. They all depend upon the superior Consistory or Meeting of the Clergy. Their Habit is common with that of the other Ministers.

Abbot *Vertot*, in his History of *Sweden*, says, That in the Year 1527, *Gustavus* gave the last and fatal Blow to the Authority of the *Swedish* Bishops; so that the *Swedish* Archbishops and Bishops retain now little but the Name, and a bare Show of Superiority over Super-

Superintendants; For, says the *Abbot*, the *Reformation* depriv'd 'em of their former *Eccleſiaſtical Juriſdiction*. They have ten Biſhops who are confin'd to their own Imployments, and are never troubl'd with the Adminiſtration of any ſecular Affairs. Under the Biſhops, there are 7 or 8 *Superintendants*, who differ only from the Biſhops in *Name*.—— *Atlas Geogr.*

Chap. V.

Popiſh Ordination allowed in England. *Ours better then that; proved by four Arguments. Popiſh Ordainers are Hereticks, Deſcendants from Antichriſt. The manner of their Ordination Unſcriptural, and Superſtitious. Popiſh Prieſts Idolaters. Proteſtant Churches abroad look on Popiſh Ordinations as unſound, therefore reordain Converted Prieſts. Romiſh Biſhops not Succeſſors of the Apoſtles.*

Arg. V. THE Church of *England* owns the Ordination of the Church of *Rome*, and therefore does not re-ordain Popiſh Prieſts when they turn Proteſtants; Now Ordination by Presbyters is better than the Ordinations of *Rome*, as will appear by theſe four following Things; their Ordainers are incapable, their Ordinations Unſcriptural, the Ordained obtruded upon the People and ſet a part for Idolatrous Service.

I. Popish Ordaining Biſhops are incapable upon two Accounts; Becauſe they are Schiſmatical and Heretical. *Paul's* Biſhop *muſt be Sound in the Faith.* Popiſh Ordainers are Enemies to the true Faith, and Maintainers of corrupt and damnable Doctrines.

Paul's

Paul's Biſhop *muſt be blameleſs, the Husband of one Wife.* But Popiſh Biſhops forbid to Marry, and yet allow Fornication; and even in *Rome* itſelf the Center of Prelacy, the Church gives publick Licenſe to Bawdy-houſes. *Paul*'s Biſhop *muſt be a Lover of good Men.* Popiſh Prelates mortally hate all that are not of their Communion, and take an Oath to deſtroy all thoſe who oppoſe the Pope.

SHALL the Sworn Enemies of the Reformation be receiv'd as Miniſters of Chriſt, and the Miniſters of the Reformation be rejected as no Miniſters? Can any thing be more abſurd, than that the Miniſters of Antichriſt ſhou'd make true Miniſters, and the Miniſters of Chriſt make falſe Prophets by one and the ſame Ordaining Act?

2. THE Popiſh Biſhops derive their Power from the *Pope*, who in the Opinion of the Church of *England* is the *Antichriſt*, and no wonder, ſince the very Office of a Pope is contrary to the Prerogative and Laws of Chriſt, and conſequently a moſt treaſonable Uſurpation. If he be the Antichriſt, are not his Ordinations Antichriſtian, or at leaſt inferior to thoſe of Proteſtant Miniſters?

II. THE manner of Popiſh Ordinations is unſcriptural and ſuperſtitious. Popiſh Miniſters aſcend to the Prieſthood by ſeveral Unjuſtifiable Steps.

1. THEY ordain 'em *Door-keepers*, whoſe Office is to ring the Bell, and to open the Church Veſtry, and the Prieſt's Book ----.

2. THEY make 'em *Readers*, whoſe Work 'tis to read and ſing the Leſſons, and to Bleſs the Bread and firſt Fruits.

3. THE next Step is that of *Exorciſts*, whoſe pretended Office is to caſt out Devils: theſe *Sacred Conjurers*, who take upon 'em to diſpoſſeſs *Devils*, are inferior to the very Deacons who ſerve *Tables*, and yet equal to the very *Apoſtles*, were they able to perform what they undertake in their Ordination.

4. THEN

4. THEN they make 'em *Acolythites*, whose Office is to be Taper-Bearers, to light Candles, to bring Wine and Water for the Eucharist; they who were ordain'd to conquer Devils are now degraded to the mean Occupation of Under Servitors, and yet this must be call'd an Advancement.

5. AFTER this, they climb to the Degree of Subdeacons, whose Business is to prepare Water for the Ministry of the Altar, to serve the Deacons, to wash the Palls of the Corporals, to present the Cup and Paten for the use of their Idolatrous Sacrifice.

6. THEN they make 'em Deacons, whose Office is to Baptize and Preach as in the *English* Church.

7. FROM Deacons, they ascend to the Order of Priesthood; the Form of making 'em is very ridiculous and Heathenish, as you may see at large in the *Pontific. Rom. de Ordin.*

How different is this Form of Ordination from that in Scripture? Shall they who pass under such Unscriptural Forms of *Door-keepers*, *Readers*, *Exorcists*, *&c.* be accounted Ministers of Christ, and must those, whose Ordinations are according to Scripture, be reckon'd Intruders?

III. OUR Ordinations are better than Popish Ordinations, because our Candidates are found in the Faith, are not obtruded upon the People without their Consent, and nothing is requir'd of 'em but Obedience to the Laws of Christ: Whereas Popish Priests are Idolaters, made without the Election of the People contrary to Apostolical and Primitive Practice, as our Learned Writers against the Papists have prov'd. *Willet. Synops.* 5. *Contro.* Q. 2.

BESIDES, the Romish Priests are sworn to observe all the Decrees of the Heretical Council of *Trent*, which captivates their Consciences to all the Idolatries and Errors of the Church of *Rome*. They take also an *Oath* of *Canonical Obedience* to their Bishops, and to the *Pope*, which Dr. *Willet* makes a *Mark* of *Antichrist*. *Controv.* 4. Q. 10. *p.* 233.....4.

THE

THE firſt Inſtance of an Oath requir'd by Eccleſiaſtical Guides to bind Perſons to their Communion, is that of *Novatus* the Heretick, who ſwore all his Communicants not to return to *Cornelius*. *Ep. torn. ad Fab.--- in Euſeb.*

IV. OURS are better than Popiſh Ordinations, if we conſider the Office to which they are ordain'd, which is one of the groſſeſt Pieces of Idolatry that ever was in the World, *viz. the offering up of their Bread-Idol*----

FOR theſe Reaſons the Reformed *French* Churches did not admit Popiſh Prieſts, (who had forſaken the Roman Communion) into the Miniſtry, without long and diligent Inſpection and Tryal: Nor were they then ſuffer'd to exerciſe as Miniſters, till they ſubmitted to another Ordination.--- Yet theſe Idolatrous Shavelings, whoſe Ordainers are the Pope's Vaſſals, whoſe Ordination is the Product of a prophane ſuperſtitious Invention, and whoſe Work is to make a *Wafer-God*; I ſay, theſe paſs for true Miniſters in the Ch---- of *Eng---d.*

Obj. BUT Popiſh Ordinations are done by Dioceſan Biſhops, which you have not.---

Anſw. THIS Objection, (which has been anſwer'd already) ſuppoſes three Things which are notoriouſly falſe.

1. THAT the ſole Power of Ordination was in the Apoſtles.

2. THAT they had Succeſſors in the Apoſtolical Office; both which we've diſprov'd.

3. IT ſuppoſes, that Popiſh Idolatrous Biſhops are the Apoſtles Succeſſors, which can't but ſound harſh in Proteſtant Ears. Can they be the Apoſtles Succeſſors, who have renounc'd the Apoſtolical Doctrine and Diſcipline? Judge ye.

NOW, if either of theſe three Points fail, this Objection is impertinent; how much more ſo when all the three are precarious: Ordinations by Presbyters

ters are in all Things confeſſedly good, except the Concurrence of a Dioceſan Biſhop; the Popiſh Ordinations have nothing to recommend 'em but the Idolatrous Heretical Hand of a Nominal Biſhop—and why they ſhou'd be receiv'd, is what I muſt not account for.

CHAP. VI.

Presbyters impoſe Hands in Ordinations, therefore have Power to Ordain. Engliſh *Presbyters Ordain with their Biſhop. Their Impoſition of Hands ſignifies the Ordaining Act, and not only Conſent, as Dr.* Cave *confeſſes. Inſtances of Ordination by Presbyters in the* New-Teſtament. *No Inſtance in Scripture of a Dioceſan Biſhop's being concerned in any Ordination, or Church-Government.*

PRESBYTERS have Power to impoſe Hands in Ordination, therefore have Power to Ordain. That Presbyters may impoſe Hands, is ſo undeniable, that, to this Day, the Presbyters in the Church of *Rome*, and in that of *England*, are admitted to joyn with the Biſhop in Impoſition of Hands; therefore have Power to Ordain: For

THAT which is an Ordaining Act, beſpeaks an Ordaining Power, (*actus præſupponit potentiam:*) But Impoſition of Hands in Ordination is an Ordaining Act, therefore .....

Now, if impoſing of Hands in Ordination be no Evidence of an Ordaining Power, how come the Biſhops to urge that Scripture, *Lay Hands ſuddenly on no Man*, 1 Tim. 5. 22. in Favour of *Timothy*'s Ordaining Power; and, from this Impoſition of Hands, to infer he was Biſhop of *Epheſus?* It's

It's a meer Sophiſm, and, indeed, ſuch as betrays the Weakneſs of the Prelatical Cauſe, to acknowledge that Presbyters may perform all the outward Acts of Ordination, but not as Ordainers. This is as if one ſhould ſay a Presbyter had Power to perform all Miniſterial Acts to a Child in Baptiſm, but he has no Power to baptize.

If Presbyters impoſing of Hands ſignify no Ordaining Power, what does it import? *Turrianus*, the Jeſuit, ſays, it ſignifies their Approbation of the Biſhop's Act: So Dr. *Heylyn*, Dr. *Taylor*, and others.

That this is not the Meaning of it, has been prov'd under *Argument* II. Their ſaying *Amen* to to the Ordination-Prayer, wou'd be a ſufficient Expreſſion of their Conſent. Let our Adveſaries produce one Text that directs Presbyters to give their Conſent by the Impoſition of Hands.

Even the People's Approbation was requir'd in Primitive Ordinations; but they were never admitted to ſignify their Conſent, by laying on their Hands with the Biſhop. If no more be intended by it than a bare Approbation, how come the Biſhops alone to lay Hands upon Deacons, without their Conſent? Why is not the Presbyters Conſent neceſſary in the Deaconical Ordination alſo?

But this Signification is deſerted by a Learned Biſhop, who thinks Presbyters dedicate him to God for the Miniſtry, which is confer'd on him by the Biſhop.

Have we any ground for this Diſtinction in the New Teſtament? How can it be ſaid, that the Miniſtry is confer'd by the Biſhop firſt, and afterwards the Presbyters dedicate the Perſon to God, when both Biſhops and Presbyters do lay on Hands together?

But what is Ordination itſelf but a Dedication of the Perſon to God for the Miniſtry? Does the Biſhop do any thing more in conferring the Miniſtry? He can't do it by a meer phyſical Contact; it muſt be

therefore by a moral Act, *i. e.* by laying Hands on a fit Person, according to God's appointment, to dedicate him to God for the Ministry.

The Ministerial Power is immediately from Christ, and not from the Bishop. Ordainers do but open the Door, or determine the Person that from Christ shall receive the Power, and then put him solemnly into Possession. *Acts* 20. 28.

The moderate Asserters of Episcopacy do acknowledge, that Presbyters in Ordination lay on Hands (with the Bishop) as Ordainers. *Forbes Iren. l.* 2. *c.* 11. *p.* 163. *Dr. Fulk in Tit.* 1. §. 2. with whom agrees the Archbishop of *Spalato. de Reb. Eccl.* 11. 2. *p.* 187. ------ Even Doctor *Cave*, (whose Authority, with the true Sons of the Church, is become almost indisputable) says, That Imposition of Hands was us'd as the Right of Conferring Ordination upon the Ministers of Christ. *Prim. Chr. p.* 159. *Ed.* 5.

By the Author to the *Hebrews*, Imposition of Hands is put for the whole Ministry and the Order of Church-Government, *Cap.* 6. 2.

Obj. Where do you read that Presbyters Ordain'd without a Bishop? To which I answer,

1. This Objection grants the Argument, that Presbyters have Power of Ordination, but not to be exerted without the Bishop. Admit they have an inherent Power, and it's all we plead for.

2. *Paul* and *Timothy* were Ordain'd by Presbyters without superior Bishops. *Acts* 13. All the Ordinations of Presbyters in the Apostles time, and for three hundred Years after Christ, were done by Presbyters without Diocesan Bishops.

Obj. But Presbyters in the New Testament Ordain'd under the Direction of Apostles and Prophets. I answer,

'Twas fit they should do so, while there were such extraordinary Men in the Church; but now Apostles and Prophets are ceas'd, and have left no Successors

Succeſſors in the Apoſtolick and Prophetical Functions as ſuch. Would they have admitted Presbyters to join with 'em in Ordinations, if they had not had a Right to ordain? It can't be reaſonably ſuppos'd they would.

I HAVE produc'd two Examples of Presbyters ordaining, *Acts* 13. 1, 2, 3. and 1 *Tim.* 4. 14. And now let our Adverſaries ſhow one New Teſtament Inſtance of Ordination by Biſhops, as an Order of Men diſtinct from and ſuperior to Presbyters. Nay more, let 'em ſhow us 'where a Dioceſan Biſhop is men-'tion'd in Scripture at all, as concern'd in any Act 'of Ordination, or of Church-Government. If nei-'ther *Apoſtles* nor *Evangeliſts* were fix'd Dioceſan Bi-'ſhops, either the Power of Ordination and Govern-'ment muſt, after their Deceaſe, be left in the Hands 'of thoſe Presbyter-Biſhops which they ordain'd in 'every Church or City, or it muſt entirely ceaſe; 'there being no Scripture Evidence of any Dioceſan 'Biſhop to whom it was committed. *Mr.* Boyſe, *p.* 133.

3. THE old Canons reſtrain the Biſhop, that he muſt not ordain without his Presbyters: We may ſay as well then, that Biſhops have no Power to ordain, becauſe they were not ordinarily to do it without their Presbyters.

IN fine, let our Adverſaries give one Inſtance of Hands laid on in Ordination for Conſent only. I may as well ſay, the Biſhop laid on Hands to ſignify his Conſent, becauſe the Canon ſays that he muſt not ordain without the Conſent of his Clergy, *ſine Clericorum Concilio.* Concil. Carthag. *Can.* 22. Theſe Canons were made by Biſhops.

CHAP. VII.

Among the Jews, *he who ordained himſelf, might ordain his Diſciples; ſo it was among the Chriſtians, till by degrees the Chief Presbyter was transformed into a Prelatical Biſhop, from whom the Pope ſprung. It is well for the* Presbyterians *that the Pope is a Biſhop.*

AMONG the *Jews* any one that was ordain'd himſelf might ordain another; and if ſo, why may not Presbyters ordain Presbyters, ſince many of the Learned think that the Government of the Chriſtian Church was form'd after the Pattern of the *Jewiſh* Synagogues.

THE general Rule for Ordinations among the *Jews* was, that every one who was regularly ordain'd himſelf, had the Power of ordaining his Diſciples, till the Time of *Hillel*, Uncle or Grandfather to *Gamaliel*, when 'twas reſolv'd, that none might ordain without the Preſence of the Principal of the *Sanhedrin*, or a Licenſe from him. *Cancus Lightfoot.*

Selden ſays, that St. *Paul*'s creating of Presbyters, was according to the cuſtom of creating Elders among the *Jews*; *Paul* being brought up at the Feet of *Gamaliel* as his Diſciple, and very probably had created him a Jewiſh Elder, before he was a Chriſtian; by vertue of which Ordination, in all likelihood, the the *Jews* admitted him to preach in their Synagogues.-----

IN ſhort, the Caſe of Presbyters in point of Ordination is much the ſame with that of the *Jewiſh* Elders. Every one that was ordain'd himſelf, had originally the Power of ordaining others, the Exerciſe of which Power was afterwards reſtrain'd by a Canon of that Church.

So

So in the Christian Church; at first in Scripture times, Presbyters had a common Power of Ordination, but afterwards for the prevention of Schism, the Ordaining Power was by degrees devolv'd upon a few Senior or Chief Presbyters, whom we now call Bishops, and the other Presbyters were restrain'd from that Work by common Consent, as *Jerom* observes *in Tit.* 1.

But did this continuance of Superiority among Ecclesiasticks cure the World of Schism? by no means; but on the contrary, distractions and divisions in the Church grew to a greater height under these humane Bishops, by whose superior Influence the *Roman Pontiff* was hatcht.

'Tis to this Order, that the Papacy, which has given so fatal a Blow to the Christian Religion, owes its Original. What wou'd our Adversaries have said if his Holiness had sprung from Presbyterian Parity? If the *Pope* was a Presbyterian as he is a Bishop, I fancy the Presbyterians had been all banished the Earth long ago, as professed Enemies to true Christianity, and Assertors of a Government that had ushered into the World *the Mother of Harlots.* But hush, since his Holiness derives his Being from Prelacy, say no more; they are all Schismaticks, who receive not their Ordinations from the Beast, or the Animals that lineally descend from him.

CHAP. IV.

The Power of the Keys, which includes the Ordaining Power, given to Presbyters. The Power of Doctrine, Ordination, and Discipline inseparable.

Arg. VIII. THE Keys of the Kingdom of Heaven are committed to Presbyters, therefore Power of Ordination. That the Keys do contain in 'em the Power of Ordination is acknowledged by Papists, and Protestants. *Corn. a Lap. Chemnit. Bucer, Chamier. Camero.* The Keys deliver'd to the Jewish Teachers included the Power of Ordination. There is a Power of Doctrine and Discipline.

IT's granted by all, that the Presbyters have the Key of Doctrine, or Power to Preach. And that they have the Key of Discipline, Order, or Jurisdiction also, is evident; for Christ gave the Keys together, and did not divide 'em. Therefore they who've the Key of Doctrine, have that of Jurisdiction, *Mat.* 16. 19. *I'll give to thee the Keys of the Kingdom of Heaven,*

Now Christ did not here give one Key to one Apostle, and both to another. He gives no single Key to any Person, but Keys: Here is no Distribution of the Keys into that of Doctrine, and Order; that is, the Power of Preaching is no where given to one Minister, and Power of Ordaining to another, but the same Person is equally intrusted with both these Powers.

HE that hath the Keys of a House or Castle deliver'd to him, has Power to admit or exclude Persons as he sees cause; except there be a Limitation in his Order, his Power extends to all Persons without exception.

CHRIST

CHRIST here does not limit the Power of the Keys to Biſhops; if therefore Presbyters may by the vertue of this Power, admit Church-Members into the Houſe of God by Baptiſm, why not Church Officers by Ordination?

EITHER Ordination is an Act of the clavicular Power, or of ſome other Power? but of no other.---- If any other, 'tis either of a Secular, or Eccleſiaſtical Power. Not an Eccleſiaſtical Power, for there is no ſuch, but the Power of the Keys. Not of a ſecular Power, for that belongs not to Miniſters as ſuch.

CHAP. IX.

Orders conferr'd by thoſe in Orders valid. No diſtinction between ordinary ſtanding Miniſters; No Example in the New-Teſtament for their being Ordained twice. The Fathers make no difference between Biſhops and Presbyters in Order, as Clem. Romanus, Polycarp, Hermas, Pius, J. Martyr, Iren. Clem. Alexandr. Tertull. Origen, Cyprian, *&c. The Schoolmen and Canoniſts ſubſcribe to this Opinion, and ſo do ſome Councils. The Identity of Biſhops, and Presbyters, has been maintained by the Popiſh and Proteſtant Church of* England, *and eſpecially by the great Inſtruments of our Reformation, and our Learned Writers againſt Popery.* Saravia *and* Laud *Broachers of the contrary Doctrine. The Old Church of* England *againſt Re-ordaining thoſe who were Ordained by Presbyters.* Aerius *vindicated.*

Arg. IX. ORDERS conferr'd by ſuch as are in Orders, and have the Power of Order equal

equal with Biſhops, are valid. ---- Now Orders conconfer'd by Presbyters are ſuch. A Man that is in Orders, *quoad Presbyteratum*, may *cæteris paribus*, confer Orders, it being like Generation, or Univocal Cauſation. *Ordinis eſt conferre ordines.*

If Men of an inferior Order make the *Pope*, and among ourſelves; Biſhops make Archbiſhops, how much more may Miniſters of the ſame Order give what they have, that is, the *Order of the Prieſthood*, as the School-men affect to call it.

Why mayn't Presbyters make Presbyters, Miniſters ordain Miniſters, as Phyſicians make Phyſicians? All Ranks of Beings generate their own kind; but the impotent Order of Presbyters, it ſeems, muſt die, if the influence of a ſuperior Order does not propagate it by a ſort of Equivocal Generation.---

The Scripture no where mentions any diſtinction of Order and Superiority amongſt ſtanding Miniſters of the Goſpel; neither do we read there but of one kind of Ordination. We deſire our Epiſcopal Brethren to ſhew us from Scripture, that *Timothy* or *Titus*, or any other were Ordained twice, firſt made Presbyters, and then Biſhops, which is abſolutely neceſſary, if they be two diſtinct Characters.

That Biſhops and Presbyters are the ſame, has the Conſent of the Fathers, Schoolmen, Canoniſts, Councils, and the old Church of *England*.

I. As to the Fathers; moſt that are conſiderable unanimouſly affirm the Identity of Biſhops and Preſbyters. 'Tis true, ſome of 'em ſeem to make a difference between 'em, but few or none of 'em ſay that they are diſtinct Orders, much leſs, that they are ſo by Divine Right, and many of 'em acknowledge the contrary; particularly, thoſe Authors who wrote next to the Apoſtles, and were the likelier to know their Sentiments in the Matter.

But before I add particular Teſtimonies from the Ancients, let me obſerve,

1. That

1. That I quote 'em only for the Uſe and Satisfaction of others, eſpecially thoſe who teach and take for Doctrine the Traditions of Men; the Scripture is our Rule, and ſufficiently proves what is aſſerted in theſe Papers, without any help from Antiquity.

2. It's true, ſome of the Fathers mention Biſhops and Presbyters, but then they don't make 'em to be different *Jure Divino.* The Senior or Chief Presbyter was called Biſhop of the Church, who adminiſter'd all Ordinances therein, and the Presbyters, by his conſent; in conformity to which Cuſtom After-Ages inur'd 'emſelves to write Biſhops, Presbyters and Deacons, but none of thoſe Writers, that I remember, affirm the difference between Biſhop and Presbyter to be of Divine Inſtitution. Beſides, I much queſtion, whether there be now in being, any ſuch Thing as an uncorrupted Piece of the Fathers; and if there were, I think, there is little Credit to be given to their Evidence, whoſe Judgments were undoubtedly fallible, and whoſe Works abound with notorious Corruptions: However let us hear what they ſay. I ſhall take 'em in the following Order.

1. *Clemens Romanus,* Coadjutor to the Apoſtles, mentioned *Philip.* 4. 3. in his Epiſtle to the *Corinthians,* makes Biſhops and Presbyters to be the ſame: He who was Contemporary with the Apoſtles, was the moſt likely to know their Thoughts on that Subject.

2. *Polycarp,* Biſhop of *Smyrna,* and Diſciple of St. *John,* mentions only Presbyters and Deacons.

3. *Hermas,* ſuppoſed by ſome to be the ſame mentioned *Rom.* 16. 14. in his *Paſtor,* (a Book admitted by ſome Churches as Canonical) makes but two Orders in the Church, Biſhop and Deacon.

4. *Pius,* the *Italian,* Succeſſor to *Hyginus,* is of the ſame Opinion.

Juſtin Martyr, who flouriſh'd about the Year 140 mentions two Orders only the προεστως a chief Ruler, or Parochial Biſhop or Deacon.

6. *Irenæus* Biſhop of *Lyons* and Diſciple of *Polycarp*, who died about 202 Years after Chriſt, ſpeaks often of the Identity of Epiſcopacy and Presbytery, and that Presbyters ſucceed the Apoſtles.

7. *Clemens Alexandrinus*, (Presbyter of *Alexandria*, who dy'd about the Year 220.) --- mentions Biſhops, Presbyters, and Deacons, yet makes but two Eccleſiaſtical Orders, Biſhops [or Presbyters] and Deacons, reſembl'd by the Angelick Orders, which are two, according to the Scripture-Account, *viz*, Archangels and Angels.

In another place he mentions only two Offices in the Church. *Strom.* 7. p. 700.

8. *Tertullian*, Presbyter or Biſhop of *Carthage*, who dy'd about Ann. 220. tells us the Government of the Church was in the Power of the Presbyters, call'd *probati Seniores*, try'd and approved Elders.

Origen, who dy'd about the Year 254. a Presbyter and Catechiſt of *Alexandria*, was for the Identity of Biſhops and Presbyters; and ſhews how Criminals appear'd before the Church, and not before any Conſiſtorial Court of the Biſhop. Whatever uſe he makes of the Names, he no where aſſerts a diſtinction, and difference of Order between Biſhops and Presbyters.

10. *Cyprian*, Biſhop of *Carthage* (no Dioceſan, or Ruler over many Congregations) in time of Liberty, his whole Church met together, to whom he adminiſtred the Holy Sacrament himſelf. In his time, the People met to chuſe their Biſhop.

That the *Cyprianick Biſhop* was no more than a Parochial Biſhop, has been abundantly prov'd by Dr. *Rule*, Mr. *Jameſon*, Mr. *Boyſe*, Mr. *Lauder*.----

11. *Firmilian*, Biſhop of *Cæſarea* in *Cappadocia*, tells us, the Church was govern'd by Senior Paſtors.

12. *Euſebius*, Biſhop of *Cæſarea* in *Paleſtine*, is of the ſame Opinion.

13. *Gregory Nazianzen*, who died about 389. aſſures us, there were no Privileges poſſeſt by *Biſhops*, but what

what equally belong'd to *Presbyters.* This being only an Abridgment of what has been already advanced and prov'd I thought it needleſs to inſert Quotations, or probatory Illuſtrations.

Blondel adds many more of the Fathers, where the Learned may ſee their Opinion at one View. Since his time, the Subject has been well cultivated in our own Language, eſpecially by the Learned *Clarkſon, Rule, Stillingfleet* in his *Irenicum, Jameſon, Tong, Lauder, Boyſe,* in his clear Account of the ancient Epiſcopacy.

II. The Judgment of the *School-men* is conformable to that of *Jerom.* They affirm, that he who had Power to preach and adminiſter the Sacraments, had Power to govern the Churches where they labour'd.

Peter Lombard, the Maſter of the Sentences, and Biſhop of *Paris,* who flouriſhed in the XIIth Age, ſaith, that among the Ancients, Biſhops and Presbyters were the ſame. *Apud veteres iidem Epiſcopi & Presbyteri fuerunt. Lib.* 4. *diſt.* 24.

Bonaventure, who liv'd A. D. 1252. is of the ſame Judgment.

With whom agree *Durand. Dominic. Soto, Aureolus,* who all comment upon *Lombard*'s Text.

Aquinas, born A. D. 1224. and who refin'd the Scholaſtick Divinity, ſays, the Goſpel only mentions two Eccleſiaſtical Orders, *Presbyters* and *Deacons. In Doctrina Chriſti & Apoſtolorum, non fit Mentio niſi de Presbyteris & Diaconibus. Supplem. quæſt.* 37. *Artic.* 2. *ſ.* 2.

III. To this Opinion ſome Canoniſts ſubſcribe.

Gratian, who liv'd in the XIIth Cent. affirms, there were but two Orders in the Church, *viz. Presbyters* and *Deacons. Sacros ordines dicimus Diaconatum & Presbyteratum. Diſt.* 60.

Johannes Semeca, in his Gloſs on the Canon Law, aſſerts the Identity of Biſhops and Presbyters---- *In Eccleſia primitiur commune erat officium Epiſcoporum & Sacerdotum. Diſt.* 59. This Opinion being enroll'd in the Canon Law, was publickly taught by the School-men and others.

IV.

IV. Some Councils alſo atteſt to this Truth.

The Council of *Aix-le-Chappel* owns the Identity of Biſhops and Presbyters. *Can.* 8.

To the ſame purpoſe ſpeaks the Council of *Sevil*, held in the Year *619*. 'Let the Presbyters know, That 'the Power of Ordination, is forbidden 'em by virtue 'of the Eccleſiaſtical Laws, becauſe they had not the 'ſupreme Degree of the Sacerdotal Dignity, which 'by the Authority of the Canons is appropriated to 'Biſhops only. *Can.* 7.

In the Councils of *Conſtance* and *Baſil* (in the XVth Century) it was concluded, That Presbyters ſhou'd have deciſive Suffrages in Councils, as well as Biſhops, becauſe by the Divine Law Biſhops were no more than Presbyters. *Acts* 15. 23.

In the Year 1434. King *Henry* ſent 14 Ambaſſadors to the Council at *Baſil*, among whom were five Biſhops, who were impower'd to debate, and conclude Matters that concern'd the Orthodox Faith. ---- *Concludendi --- da huc quæ Fidei Orthodoxæ fulcimentum* ----. See the Commiſſion.

Even the Council of *Trent*, which begun in the Year 1545. does not expreſly determine Biſhops to be a Superior Order to Presbyters, tho the *Spaniards* urg'd it with ſome Warmth, and the Honour of the Pope depended upon it.

Three Patriarchs, ſix Archbiſhops, and eleven Biſhops did, on behalf of themſelves and the major part of the Aſſembly, move that it might not be put into the Canon, That the Superiority is *de Jure Divino*. *Vid.* Fa. Paul.

V. The Doctrine of the Identity of Biſhops and Presbyters has been maintain'd alſo by the Church of *England*, both Popiſh and Proteſtant.

1. The Judgment of the Church of *England* in the Times of Popery we have in the Canons of *Elfrick*, *A. D. 990.* to Biſhop *Wolfin*, where Biſhop and Preſbyter are declar'd to be of the ſame Order. *Spelm. Conc. Vol.* 1. *p.* 576. *eundem tenent ordinem.* *An-*

Anſelm Archbiſhop of *Canterbury*, who died in the Year 1109. and was the moſt Learned Man of that Age, ſays, That by the Apoſtolick Inſtitution all *Preſbyters* are *Biſhops*. *Enar. ad Phil.*

THE Antient Confeſſors and Martyrs, who ſtudied the Truth without Partiality, are of the ſame Opinion.

John Wicklif, Doctor of Divinity in *Oxford*, and Parſon of *Lutterworth* in *Lincoln-ſhire*, in *Edward* III. and *Richard* the Second's Time, did affirm, That in the Apoſtles Days there were only two Orders, *viz.* Prieſts and Deacons. *Catal. Teſt. Fuller. Tho. Waldenſis.* So does the godly Martyr Mr. *Bradford.*

John Lambert a holy Martyr ſaith, That according to Scripture and the Antient Doctors, there were no more Officers in the Church of God than Biſhops and Deacons.

Tindal and *Barnes* were of the ſame Judgment. Theſe were all Men of great Learning and Integrity, and among other Truths, ſeal'd this with their Blood. *Acts and Mon. Healing Attempt.*

II. THE Proteſtant Church of *England* was of the ſame Mind. The Biſhops and other famous Lights of it, look'd upon Dioceſan Epiſcopacy as a human Invention. This is evident by Publick Papers printed by Authority, as well as by the Writings of particular Perſons.

1. ABOUT the Year 1538. was publiſh'd by Authority, *A Declaration made of the Functions and Divine Inſtitution of Biſhops and Prieſts*, ſubſcrib'd by *Thomas Cromwel*, Earl of *Eſſex*, and Lord Vicegerent in Eccleſiaſtical Affairs, the Archbiſhops of *Canterbury* and *York*, 11 *Biſhops*, and many other *Doctors* and *Civilians*, by whom 'tis thus reſolv'd,

---- 'THAT in the New Teſtament there is no men-
'tion made of any Degrees or Diſtinctions in Orders,
'but only of Deacons or Miniſters, and of Prieſts or
'Biſhops. *See Hiſt. of Reform. Addenda. P.* 1. *p.* 321.

2. THE

2. The next, is the Book call'd, *The Erudition of a Christian Man*, made by the whole Clergy in their Provincial Synod, *Anno* 1537. set forth by the King and Parliament, and commanded to be preach'd to the whole Kingdom, which mentions but two Orders; *Bishops* (or *Presbyters*) and *Deacons*.

This was the common and current Opinion of the great Instruments of our Reformation, in the Reigns of King *Henry* VIII. *Edward* VI. and Queen *Elizabeth*.

The late Bishop of *Worcester* in his *Irenicum*, tells us of a Manuscript setting forth the Judgment of Archbishop *Cranmer*,

That *Bishops and Priests were one Office in the beginning of Christ's Religion*. pag. 392.

In the same Manuscript it appears, That the Bishop of St. *Asaph*, *Thirlby*, *Redman*, *Cox*, all imploy'd in that Convention, were of the same Opinion with the Archbishop, That at first Bishops and Presbyters were the same: *Cox* and *Redman* expresly cite the Judgment of *Jerom* with Approbation. *Iren. p.* 393.

Obj. Mr. *Gips* says, The Argument grounded on the Manuscript belongs not to the Time when the Church of *England* was Protestant, but Popish; for the Questions were not put by *Edward* VI. but by *Henry* VIII.

Answ. That the Manuscript was in *Edward* VI's Days, is evident from five Reasons.

1. Dr. *Stillingfleet*, who had it in his Possession, affirms the same: And if there were no other Argument, I presume the Doctor's Veracity will not be call'd into question.

2. The first Set of Questions in it is about the Mass, the Institution, Receiving, Nature, Celebration, Language in which it ought to be us'd. Now it does not appear that King *Henry* VIII. ever scrupled the Mass, *&c.*

3. This Manuscript contains the Debates in order to Reformation, which belongs to *Edward* VI's Time.

The

4. The Petitions mention'd and answer'd therein, were, 'tis said, drawn up by the Clergy in Convocation in K. *Henry* VIII's Time, of most *famous Memory*, which implies, he was dead. The second is addrest to *Cranmer*, to desire him to be a Mean to the King's Majesty and the Lord Protector's Grace; which makes it plain, the *King* then reigning was a *Minor*.

5. The Assembly was held at *Windsor*, as is agreed, but that very Assembly was appointed to sit there by King *Edward* VI. as appears in *Fox. Ad A. D.* 1547. *p.* 1262.

The Learned Bishop concludes his Discourse of Archbishop *Cranmer* thus; 'We see by the Testimony 'chiefly of him who was instrumental in our Refor-'mation, that he own'd not Episcopacy as a distinct 'Order from Presbytery, of Divine Right; but only 'as a prudent Constitution of the Civil Magistrate. *Ibid.*

The same Archbishop *Cranmer* was the first of 46, who in the Time of King *Henry* VIII. affirm'd, That the Difference between Bishops and Presbyters was a Device of the Antient Fathers, and not mention'd in Scripture. Vid. *Bishop*'s Book in *Fox's Martyrology.*

Our Learned Writers against Popery own the Validity of Ordination by Presbyters.

Bishop *Jewel* proves against *Harding*, That *Aerius* cou'd not be accounted a Heretick for holding, that Bishops and Presbyters are all one *Jure Divino.*

Dr. *Bridges* also Dean of *Salisbury*, afterward Bishop of *Oxford*, clears *Aerius* from the Charge of Heresy in this Matter; and in his Reply to *Stapleton*, says, There is no *difference* between a *Priest* and a *Bishop*, nor was there any in the Primitive Times.

The same is affirm'd by Bishop *Morton* in his *Catholick Appeal*, and by Bishop *Bilson* against Seminaries.

Dr. *Whitaker*, Regius Professor of Divinity in *Cambridge*, Dr. *Fulk*, Dean *Nowel*, Dr. *Stillingfleet*, and others, were of the same Opinion. I'll conclude this

Head with what the Biſhop of *Salisbury* ſaith in his Vindication of the Church of *Scotland*, in theſe words, *viz.*

I acknowledge Biſhop and Presbyter to be one and the ſame Office.

Saravia and *Laud* were ſome of the firſt who broach'd this Notion of the *Jus Divinum*, of Dioceſan Epiſcopacy.

TOWARD the latter end of Queen *Elizabeth*'s Reign, *Hadrian Saravia*, once a Paſtor to a Reformed Church in the *Netherlands*, but according to *Mareſius*, rejected by 'em, as an Enemy both to their Church and State. And no wonder, he was not better look'd upon by other Reformed Churches ſince he made, not only Biſhops, but Archbiſhops Metropolitans, yea, and Patriarchs, to be of Divine Right; and over all theſe he places the Pope as the Supreme in Order and Honour. *Mares. Exam. Theol. q.* 1.

Dr. *Laud*, in a Diſputation for his Degrees, aſſerting the Superiority of Biſhops, was publickly checkt by Dr. *Holland*, the King's Profeſſor of Divinity in *Oxon*, telling him, He was a Schiſmatick, and went about to make a Diviſion between the *Engliſh* and other Reformed Churches.

Creſſy, who apoſtatiz'd to the *Romiſh* Church, conceives, that the Reaſon why Epiſcopacy took no firm rooting in *England* before *Laud*'s Time, was becauſe the Succeſſion and Authority of Biſhops was never confidently and generally taught there to be of Divine Right.

SINCE then, care has been taken to oblige all Conforming Miniſters to ſubſcribe, *That Epiſcopacy is a diſtinct Order, and manifeſt in God's Word that it is ſo*; which goes beyond the *Tridentine* Determination.

THE Point of the Re-ordination of Miniſters that were ordain'd by Presbyters only, began to be urg'd in Archbiſhop *Laud*'s Time, through whoſe Influence good Biſhop *Hall* ventur'd to Re-ordain Mr. *John*

Dury, but from the Beginning it was not ſo: The Old Church of *England* did not require Re-ordination of thoſe Ordain'd by Presbyters, as is now done, as will appear from the enſuing Inſtances.

In King *Edward* the VI'th Time *Peter Martyr*, *Martin Bucer*, and *P. Fagius* were, by virtue of their Preſbyterian Ordination, prefer'd in the Church of *England*. Archbiſhop *Cranmer* was ſo far from requiring their Re-ordination by Biſhops, that he never cenſur'd *Martin Bucer* for Writing, that mere Presbyters might ordain. *Vid. Buc. Script. Angl. p.* 154.

John a Laſco, a noble *Polonian*, with his Congregation of Presbyterial *Germans* was ſettl'd in *England* (by *Edward* the VI's Patent) he to be Super-Intendant, and 4 other Miniſters with him: And tho that Preſbyterian Divine wrote againſt ſome Orders of the *Engliſh* Church; yet, with others, he was call'd to reform our Eccleſiaſtical Laws. *Burnet's Hiſt. p.* 154, 197.

In Queen *Elizabeth's* Reign, Ordination by Preſbyters was publickly allow'd; as appears by the *Statute* of *Reformation.* 13 *Eliz. cap.* 12. Purſuant to this, ſeveral Presbyterian Miniſters had Preferment in the Church in her Time, without Re-ordination; *e. g.*

Mr. *William Whittingham*, Head of the Non-Conformiſts at *Frankford*, upon his return to *England*, was made Dean of *Durham* about the Year 1563, tho Ordain'd by Presbyters only.

Mr. *Traverſe*, ordain'd by a Presbytery beyond Sea, was ſeven Years Lecturer in the *Temple*, and had the Biſhop of *London's* Letter for it.

The Presbyterian *French* Church in *Threadneedle-ſtreet*, *London*, was allow'd by the Queen, as alſo the *Dutch* Church.

Father *John Fox* (ſo the Queen was wont to call that great Man) who tho a profeſs'd Non-conformiſt to the Ceremonies, yet continu'd Prebend of *Salisbury* till he died.

Dr. *Law-*

Dr. *Lawrence Humfrey*, a Non-subscriber to the imposed Terms of Communion, was remarkably intimate with Dr. *Jewel* and other Bishops, and kept his *Deanry* of *Winchester*, and his Place of *Regius Professor of Divinity in Oxford*, as long as he liv'd.

In King *James* the I. his time, the like allowance was made unto Ministers ordain'd by Presbyters.

The famous Mr. *John Canero* who was Presbyterially ordain'd in *France*, came hither 1621. and set up a Divinity Lecture in a private House at *London*, by the Permission of King *James* the First, and a License from the then Bishop of *London*.

In the Year 1609, before the Consecration of the three Scottish Bishops at *London*; *Andrews* Bishop of *Ely* said, *They must be first Ordain'd, as having receiv'd no Ordination by a Bishop*. To which Archbishop *Bancroft* answered, *that thereof there was no necessity*; seeing where *Bishops* cou'd not be had, the Ordination given by Presbyters must be esteemed lawful, otherwise it might be doubted, if there was any *Lawful Vocation* in most of the Reformed Churches; (he might have said in any of 'em) in which the Bishop of *Ely* acquiesced. *Spotsw. Hist. lib.* vii. *p.* 514.

Thus we see the Judgment and Practice of the good old Church of *England*.

To which Mr. *Gips* objects, the Form of Ordination drawn up in *Edward* VI's time, which runs thus.

'That 'tis evident unto all Men diligently reading the Holy Scriptures, and Antient Fathers, that from the Apostles time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons.

Answer. 1. The Preface does not distinguish between Deacons and Presbyters, for Deacons are sent to Baptize and Preach, and so is the Priest, and the Gospel then read is *Mat.* 28. 20.

2. In the Form of Ordination, the same Duties are injoyn'd Priests and Bishops. The ruling Power is equally committed to 'em.

Take

THUS, when the Prieſt is ordain'd, the Biſhop reads *Acts* 20. 28. 'Take heed therefore unto yourſelves, 'and to all the Flock, among whom the Holy Ghoſt 'has made you Overſeers, [Biſhops, ſo the *Greek*] to 'rule the Congregation of God. *vid. Form.* Nay more, when a Biſhop ordains Presbyters, he makes 'em promiſe, 'That they will give their faithful 'diligence always, to miniſter the *Diſcipline* of Chriſt, 'as the Lord has commanded. *ibid.*

HERE Presbyters are impower'd to miniſter Diſcipline or govern the Church, which ſuppoſes 'em to be the ſame with Biſhops. The third Chapter of the firſt Epiſt. to *Timothy* about Biſhops, is read at the Ordination of Prieſts as well as Deacons. *N. B.* Biſhops and Archbiſhops are conſecrated by a Mandate from the Crown, but not Prieſts.

3. THIS Preface that ſpeaks of *three Orders*, does not affirm *Biſhops* and *Prieſts* to be *jure Divino*, a *diſtinct Order*, or eſſential to a Church, which is the Matter in debate. That there were Biſhops, Presbyters and Deacons in the Primitive Church no body denies; but then it ſhou'd be conſider'd, that in the Language of thoſe early Fathers, Biſhops and Presbyters were the ſame, and that Epiſcopacy was a prudential Conſtitution only; and the Biſhop *primus inter pares*. Beſides, the Controverſie is not about Biſhops, as ſuch, who at firſt were only Parochial Rectors, (as appears even from *Ignatius*) but Prelatical or Dioceſan Biſhops, who aſſume to themſelves a Power, no where that I can find clearly warranted by the New Teſtament, or authentick Antiquity. Nor is it aſcrib'd to 'em in the Preface as diſtinct from Presbyters.

IN a Word, the Engliſh Church in the times of King *Edward* VI. Queen *Eliz.* and King *James* I. acted from true Catholick Principles that comprehended the Presbyterian Ordinations of Foreign Reformed Churches, aſſerting the Identity of Biſhops and

Presbyters upon all Occaſions, as well publick as private, as appears by the forecited Tracts. But you'll ſay,

Obj. Aerius is branded for an Heretick by *Auſtin* and *Epiphanius* for affirming Biſhops and Presbyters to be the ſame. Bp. *Hall's Div. R. of Epiſc. part* I. *p.* 64. Mr. *Gips* advances the ſame Objection, and ſays, St. *Auſtin* places this Error of his in the front. To this I anſwer,

1. The great Managers of this Objection are the Papiſts, from whom ſome defenders of Prelacy borrow it.

2. Several of our learned Writers againſt Popery have juſtified him againſt the Charge of Hereſie, for holding the Equality of Biſhops and Presbyters. *Chemnit. Exam. con. Irid. par.* 4.

3. As to *Epiphanius* we have no great reaſon to credit what he ſaid in this matter, ſince he was extremely credulous in what favour'd his own Cauſe, and often miſtaken in Hiſtorical Relations.

The Controverſie with *Aerius* he managed with great paſſion and partiality; that this was the Character of the Man, is atteſted by *Melchor Canus* and *Baron.* in his *Annals*, and by the Learned *Caſaubon*, who ſays, 'That *he* did moſt eaſily believe every ſilly 'and groundleſs Report. Beſides, how comes *Epi-* 'phanius to be the firſt Man who charges him with 'it; and that neither *Socrates*, *Sozomen*, *Theodoret*, nor '*Evagrius*, before whoſe time he liv'd, ſhou'd cenſure 'him for it?

4. *Auſtin* and others, who in their Catalogue of Hereſies mention *Aerius*, refer to *Epiphanius* as their Author. But as to St. *Auſtin*; ſome of the Learned queſtion whether he be the Author of that Book *de Hereſibus* that goes under his Name; ſo 'tis not probable that he had heard of *Epiphanius*'s Books κατὰ ΑΙΡΕΣΕΩΝ, and much leſs read it, ſince ſome think they were not then Tranſlated, and that 'tis certain that

that *Auſtin* did not underſtand 'em in the Original.

ADD to this as a further Evidence, that in that Tract there is an Account of the *Neſtorian* and *Eutychian* Hereſies, which were not broach'd till after St. *Auſtin*'s Death. *Vid Jameſon's Nazian. Querela.* 25.

CHAP. X.

Ordination by Presbyters valid in the Primitive Church. Presbyters Ordained in Alexandria *for about* 200 *Years, proved out of* Jerom, *and* Eutychius. *Abbot* Daniel *Ordained by a Presbyter. Presbyterian Ordination in* Bavaria; *allowed in the Council of* Nice, *by* Leo *the Great. Practiſed in* Scythia; *allowed of in* Hilary's *time*; *and at* Rome *the* Chorepiſcopi, *who were Presbyters, Ordained. Ordination by Presbyters in the* Scots *Church, in the beginning of Chriſtianity. The* Scots *Chriſtianized before Pope* Celeſtine's *time, and with the* Britains *received the Chriſtian Religion directly from* Aſia. *The Old Church of* Ireland *govern'd by Presbyters. The* Waldenſes, Bohemians, *and* Lollards *Ordinations were by Presbyters, ſo were thoſe of* Taprobane.

Arg. X. ORDINATION by meer Presbyters was valid in the Primitive Church and after, therefore 'tis valid now. This will be made evident by a Train of Inſtances.

I. THE Presbyters of *Alexandria* made their Biſhops for almoſt two Hundred Years together. Thus, *Jerom* and *Eutychius* ſpeak.

St. *Jerom* affirms, that the *Alexandrian Presbyters* elected their Biſhop from among themſelves; having

nam'd him a Biſhop, they plac'd him in a higher Degree. *Presbyteri ſemper unum ex ſe electum in excelſiore gradu collocatum, Epiſcopum nominabant. ad Evagr.* Thus, the Biſhop then was conſtituted by the Election and Nomination of the Presbyters: Neither do we read of any other Conſecration that he had.

Polodore Virgil, Archdeacon of *Wells*, confeſſes, that antiently in the making of a Biſhop there were no Ceremonies us'd, but the People aſſembled to give their Teſtimony and Suffrage in his Election; Miniſters and People pray'd, and Presbyters gave Impoſition of Hands: and this was a Cuſtom that continu'd long after. *Olim factum videtur ut in conſecrando Epiſcopo nil amplius Ceremoniarum eſſet niſi ut multitudo precaretur, & Presbyteri manus imponerent.*

The Teſtimony of *Jerom* is ſeconded by *Eutychius* Patriarch of *Alexandria*, who out of the Records of that Church, in his *Arabick Originals* thereof, ſaith,

Mark *the Evangeliſt appointed* Hananias *Patriarch of* Alexandria, *and twelve co-aſſiſtant Presbyters; to the end that when the Patriarchſhip was vacant, the Presbyters ſhou'd chuſe one of their own Number, lay their Hands on his Head, bleſs him, and create him their Patriarch; and then elect ſome Eminent Perſon, and make him Presbyter in his room who was made Patriarch, that ſo there ſhou'd be always* 12 *Presbyters. Eutych. Origin. Alexandriæ*, tranſlated by *Selden* p. 29 30.

Here's a full proof that the *Alexandrian Presbyters* did chuſe and create their own *Patriarchs* or *Biſhops* by Impoſition of Hands and Benediction, without any other Conſecration; which Cuſtom continued for ſeveral Ages.

Mr. *Gips* owns, *that the Eleven Presbyters laid their Hands on the Biſhop (Elect) and bleſſed and created him Patriarch.* This Rule, adds he, was made by *Mark* himſelf. If ſo, then Presbyters have Power of Ordination; and from hence it appears, that all the Ordination the *Alexandrian* Biſhops had, was by Presbyters.

II.

II. About the Year 390. One Abbot *Daniel* (inferior to none in the Desert of *Scetis* bordering on *Egypt*) was ordained a Presbyter by *Paphnutius*, a Presbyter. *Johan. Cassianus.*

Here's an unconteſtible Inſtance of Presbyters Ordaining, which we no where read was pronounced null by *Theophilus*, then Biſhop of *Alexandria*, or any other of that time.

Blondel out of *Caſſianus* adds, that this Fact was in the Year 390, when the *Egyptian* Church enjoy'd a profound Peace, and a Biſhop at the Helm of it, and the Government of that Church was improv'd in a manner into a ſecular Dominion. If in theſe Circumſtances, a Presbyter might ordain Presbyters, how much more, before the ancient Simplicity of the Goſpel was ſhackled with novel Conſtitutions. *p.* 358. *ſi in ſummâ.*

III. In the Year 452 *Leo* the Great, being conſulted by *Ruſticus Narbonenſis* about ſome Presbyters that took upon 'em to ordain as Biſhops, reſolves the Caſe thus, That if the Ordination were perform'd by conſent of the Biſhop, it may be look'd upon as valid, and theſe Presbyters remain in their Office in the Church. *Si--- ordinatio eorum cum conſenſu-- præſidentium facta eſt, poteſt rata habere --- Ep.* 92. *c.* 1.

So that by the after Conſent of the true Biſhops, thoſe Presbyters thus ordain'd were look'd on as lawful Presbyters, which cou'd not be, unleſs their Ordainers had an inherent Power of Ordination, which was only reſtrain'd by the Laws of the Church. For if they've no Power of Ordination, 'tis impoſſible they ſhould confer any ſuch by their Ordination.

IV. The Power of Ordination was in the Hands of the captive Presbyters under the *Scythians* beyond *Iſter* for about 70 Years, *viz.* from *Ann. Dom.* 260, the Year of their Captivity under *Galienus*, to the Year 327, under *Conſtantine*, when *Urphilas* was created Biſhop by *Euſebius*. *Philoſtorg. lib.* 2. *c.* 5. *in Blond.*

The *Scythians*, or *Goths*, who were converted under *Valens*, making an Irruption into the *Roman Empire*, among other Places, invaded *Galatia* or *Cappadocia*, brought with them Home a great Number of Captives, among whom were some of the Clergy. But the Historian says, they had no Bishops before *Urphilas*. *Primus eorum Episcopus constitutus. Socrates* affirms, That *Urphilas* was ordain'd Bishop of the *Goths*.

V. The Presbyters of *Bavaria* ordain'd Ministers for about 200 Years; till such time that one *Vivilo* was impos'd upon them for their Bishop by Pope *Zachary*, about the Year 740.

It's certain, that when *Bonifacius Mogunt* (alias *Winiferd*, or *Wilfred*) visited them, he found no Bishops in the whole Province, but this *Vivilo*, tho the Province be so large that one third Part of it now, *viz.* the District of *Saltsburg*, has an *Archbishop*, who is the most powerful Prelate, for Revenue and Jurisdiction, of any in *Germany*. *Heylin's Cosm. l.* 2. *p.* 368.

The *Boiarians*, who were the ancient Inhabitants of this Province, were govern'd by their Presbyters, without Bishops, and that probably for about 200 Years. More of this when I come to consider the *Waldenses*.

VI. The *Council* of *Nice*, in their Epistle to the *Alexandrian Church*, decreed thus concerning the Presbyters ordain'd there by *Meletius*, τὰς ὃ χάριν θεοῦ ἐ ---

But *as for those, who by the Grace of God and your Prayers, have been found in no Schism, but have ever remain'd Immaculate in the Catholick Church, it pleas'd the Holy Synod that they should have Power to ordain, and give up the Names of such as were worthy to be the Clergy; and in short, to do all things according to the Ecclesiastical Law and Sanction* ---- Socrat. lib. 1. cap. 9.

If the meaning be, that these Presbyters shall ordain and govern with the Bishops, but not without em: 'tis granted, for the Decree refers to an Ecclesiastical Constitution, restraining the Power of Presbyters,

ters, ſo that it ſhould not be exerted, but with the Biſhop.

But this ſhows, that Ordination belongs to the Presbyter's Office, and therefore can be no Nullity, when 'tis done by 'em alone, tho an Irregularity, as to the Canons.

Mr. *Gips* owns, 'That the Decree of the *Synod* of '*Nice* hinders not, but that it might have been a Di'vine Inſtitution that Presbyters ordain and govern, 'only with and under Biſhops. *Tent. Nov. Con. Part II. p.* 59.

Here he allows Presbyters a Power to ordain; and 'tis this Intrinſick Power we plead for, which was deriv'd to 'em by Apoſtolical Conſtitution, and taken from 'em by Eccleſiaſtical Canons and Cuſtom.

Those who had an inherent Power to ordain, were often Canonically reſtrain'd.

But *this condemns Schiſmatical Ordinations.* No, for Schiſm as ſuch, can't make Ordination null, tho it implies an Irregularity. Elſe the Ordinations of the Schiſmatical, nay more Heretical Church of *Rome* were null, which are counted valid in the Church of *England.*

VII. In *Hilary*'s Time, which was about the Year 380, Biſhops and Presbyters were the ſame; tho' there has been no Book printed under that Name of this *Hilary, Deacon* of the Church of *Rome,* yet the Learned have attributed to him, the Commentary upon the Epiſtles of St. *Paul,* which bears the Name of St. *Ambroſe,* and the Queſtions upon the Old and New Teſtament, which are at the End of the fourth Tome of St. *Auſtin.* Now from theſe Works it appears,

1. That the Ordination in *Hilary*'s Time did not in all things agree with the Writings of the Apoſtles. *Non per omnia conveniunt.*

2. At firſt Presbyters and Biſhops were of the ſame Order and Office, and had but one Ordination. *Epiſcopi & Presbyteri una Ordinatio eſt.* The Biſhop

then was but *Primus Sacerdos*, and not of a Superior Order, adds he. *Peter* is call'd πρῶτος *primus*, *Mat.* 10. 2. and yet Proteſtants hold all the Apoſtles to be equal. *Comment. in Eph.* 4. & *in Tim.* 3. *ſi deſit Epiſcopus, Conſecrat. Presbyter.*

3. *Spalatenſis* infers from him, That at firſt when a Biſhop died, there was not ſo much as an Election of him who was to ſucceed, much leſs any new Ordination; but the eldeſt Presbyter came into the room of the deceaſed Biſhop. *De Repub. Eccl. l.* 3. *c.* 3.

4. Bishops at the Beginning, were merely the firſt Presbyters, and had only Precedency, but no Power or Juriſdiction by Divine Right over the reſt.

The eldeſt Presbyters ſucceeded into the Epiſcopacy, and ſo became the πρῶτος, the Preſident of the Presbytery; and this Cuſtom continu'd till ſome Inconveniences oblig'd 'em to prefer Men by their Merit, and not Order or Seniority.

5. After this change, the Presbyters choſe and made their Biſhops. In the Abſence of the Biſhop they might do theſe things, which Cuſtom had appropriated to the Biſhops. Speaking of *Egypt*, he ſays, *Presbyteri conſignant, ſi præſens non ſit Epiſcopus.*

Conſignare is ſome Act of Prerogative that the Biſhops challeng'd to themſelves, which yet in their Abſence, the Presbyters might perform The Word is taken for *Conſecrare* in ſeveral Authors. *Arnob. lib.* 3. *Cypr. Ep.* 2.

VIII. *Pelagius*, the firſt Biſhop of *Rome*, was ordain'd by *John* Biſhop of *Peruſia*; *Bonus*, Biſhop of *Florence*, and *Andreas* Presbyter *de Hoſtia*: Whereas by the fourth Canon of the *Nicene Council*, three Biſhops are abſolutely requir'd for the Ordination of a Biſhop.

Either then, *Pelagius* was no canonical Biſhop, and ſo the Succeſſion is interrupted in the Church of *Rome*, and conſequently the *Engliſh* Biſhops have no canonical Succeſſion.

Or,

Or, elſe a Presbyter has the ſame Intrinſical Power of Ordination with a Biſhop, but only 'tis reſtrain'd by Eccleſiaſtical Laws.

IX. The *Chorepiſcopi* (or Country-Biſhops) ordain'd Presbyters till they were reſtrain'd by a Canon in the Council of *Antioch*, *A. D.* 344. Now theſe *Chorepiſcopi* were either real Biſhops or not.

1. If they were, then Biſhops were made not only in Cities, but in Country Villages. And ſo here's an Inſtance of Biſhops without Subject-Presbyters.

2. But if they were not Biſhops, it will undeniably follow, that Presbyters did ordain then without Biſhops, and their Ordination was valid till they were limited and reſtrained by the Canons.

Mr. *Gips* and others have endeavour'd to make them all Biſhops, but without evident Proof. That theſe *Chorepiſcopi* were Presbyters, carries with it the greateſt Probability, if we conſider theſe things.

1. That this was the Opinion of the Ancients. The ſecond Council of *Hiſpalis*, held about the Year 619, makes the *Chorepiſcopi* and *Presbyters* to be the ſame. *Juxta Canonem unum ſunt*, *Can* 7. And adds, that the reaſon why ſome things, as Conſecration ---- were forbidden to Presbyters, was becauſe they have not the Supreme Degree of the Sacerdotal Dignity; which by the Authority of the Canons (it does not ſay of Scripture) is appropriated to Biſhops only. *Ibid.*

2. That they were Presbyters, appears from the Reſtraints laid upon *them*, and the Decrees made againſt them.

They were not to officiate in the City Churches, if the Biſhop or his Presbyters were preſent. *Con. Neocæſar. Can.* 13.

The Council of *Ancyra*, held about the Year 314, forbids theſe *Chorepiſcopal Miniſters* to ordain Prieſts and Deacons. According to the *Greek* Text, the Canon runs thus; 'Tis not lawful for Suffragan Biſhops (i.e. *Chorepiſcopi*) to ordain Prieſts or Deacons, nor

'nor for the City-Presbyters, in another Parish, with-'out the Permission of their Bishop.

It's suppos'd here, Presbyters had Power to ordain, but are restrain'd by the Canon.

The *Laodicean* Council, held about the Year 364, orders, That no Bishops must be plac'd in Towns or Villages, but Visitors, who were to be subject to the City Bishops. *Can.* 57.

Now, if these were real Bishops, how come they to be thus depriv'd of their Episcopal Rights? And I would fain know, what Power had the City Bishops to erect the *Visotores* instead of the *Chorepiscopi?* I can't account for it, unless it was for the Honour of the City Bishops to have more extensive Dioceses; lest the Multiplication of Bishops should bring the Name into Contempt. *Ne vilescat nomen Episcopi.*

Their ordaining, as Presbyters, was that which mov'd Pope *Damasus*'s Indignation against them, that they being but Presbyters, should presume to exercise the Episcopal Office. *Ep.* 5. *Damas. obiit.* 385.

For this reason it was, that *Leo* the *Great*, in answer to the Question mov'd by *Charles* the *Great*, condemn'd them to Banishment; as may be seen in the select *Capitula. Eccles.* of the Emperor. Tho' the *French* Clergy mitigated the Rigor of the Sentence, yet concur'd with him, to injoyn them to meddle no more with the Episcopal Ministry.

Damasus says they were Presbyters, because they were instituted according to the Form of the LXX Disciples, who were never vested with the *Jura Episcopolia*, the Episcopal Rights.

And yet Pope *Nicholas* I. says, Their Ordination is valid, being such as the LXX, sent out by our Lord, who were vested with the Episcopal Prerogatives. These Papal Determinations, tho different, agree in this, That the *Chorepiscopi* exercis'd Episcopal Authority.

3. That they were but Presbyters, appears further,

becauſe their Ordination was perform'd by one Biſhop only; whereas, according to the Canon, three Biſhops were to joyn in the Ordination of a Biſhop.

X. The *Scots Churches* were govern'd by Presbyters, without Biſhops, for above 200 Years, and therefore had no Ordination but by Presbyters. This is teſtified by their Hiſtorians, whoſe Fidelity we have no more reaſon to queſtion, than that of their Neighbours.

I'll begin with *John Major*, who ſays, That the *Scots* were inſtructed by Monks and Presbyters at firſt, without Biſhops. *Sine Epiſcopis* — *de Geſt. Scot. l.* 2. *c.* 2.

This *J. Major* was born at *Haddington* in *Scotland*, educated at *Cambridge*, and commenced Doctor in Divinity at *Paris*, among the *Sorboniſts*.

Biſhop *Leſley* commends him for preferring *Truth* before *Eloquence*. *Veritatis ubique quam Eloquentia ſtudioſior. Hiſt. Scot. lib.* 9. *p.* 414.

But leaſt what *Major* ſaith ſhould be interpreted of their Converſion, *John Fordon* is expreſs, That before the coming of *Palladius*, they were only govern'd by their *Culdees*, as they call'd their Presbyters: And juſtifies this Cuſtom as moſt agreeable to the Primitive Church. *Ritum ſequentes Eccl. Primitivæ. Scotichron. lib.* 3. *c.* 8.

Biſhop *Uſher* cites this laſt Quotation with Approbation, and confirms *Fordon*'s Teſtimony out of *Joh. Semeca*, whoſe words are; *In Primitivâ Eccleſiâ Commune erat Officium Epiſcoporum & Sacerdotum. In Gloſſ. Decret. diſt.* 93.

Hector Boethius, a famous *Scots* Hiſtorian, is of the ſame Opinion; and obſerves, how the People choſe their *Superintendants* out of the *Culdees*, much after the Manner of the *Alexandrian* Elections.

He was Contemporary with *Eraſmus*, and ſtudied with him at *Paris*, and is mention'd with Honour by *Leland*, *Voſſius*, *Bellarmin* ----

This ſhort Account of theſe Authors may, in ſome meaſure,

meaſure, skreen them from the virulent Tongues of thoſe, who to leſſen their Teſtimony, aſperſe their Character, as Mr. *Gips* does.

Object. To elude theſe Teſtimonies, ſome deny that there was any Converſion of the ancient Inhabitants of *Scotland*, before *Palladius*'s Time, who was ſent thither by Pope *Celeſtine*, *A. D.* 430 ---- The *South Picts* were not converted till *A. D.* 432, the *North Picts* in the Year 560.

In anſwer to this, I'll prove they were chriſtianiz'd before *Palladius*'s Time; and then produce an Inſtance of Ordination by a Presbyter there.

I. That they were Chriſtians before Pope *Celeſtine*'s Time, is evident from the enſuing Conſiderations; 'tis agreed, that

1. *Pelagius* the Deacon was ſent thither by *Celeſtine* to oppoſe the *Pelagian Hereſy*, which ſuppoſes them to be Chriſtians: Becauſe *Pelagianiſm* is a Corruption of the Chriſtian Doctrine. We muſt conclude Chriſtianity to be planted there for ſome time, before it was tainted with ſo great an Error.

2. Bishop *Cowper* affirms, the Converſion of *North-Britain* to be at leaſt as early as that of the *South*. Out of *Dorotheus* and *Nicephorus* he proves, that *Simon Zelotes* preach'd the Goſpel in *Britain*, where he was martyr'd, about *A. D.* 44.

Out of *Balæus*, *Fleming* ..... he proves, That *Joſeph* of *Arimathea* came into *Britain* about the Year 35. Out of *Theodoret*, he ſays, That *Paul*, after his Deliverance under *Nero*, came into this *Iſland*. *Cent.* 1. *lib.* 1. *c.* 10.

But what is this to *Scotland*, ſay the Papiſts?

He anſwers,

What Good or Evil, eſpecially in Religion, has come to the one, has been found, by manifold Experience, eaſily deriv'd to the other.

He adds out of our own Chronicles,

That when King *Lucius*, *A. D.* 124. embrac'd the Chriſtian

Chriſtian Faith in the South Part of the *Iſland*, in that ſame Year *Donald*, King of the *North* Part of it, became a Chriſtian: And that when the *South-Britains* were perſecuted under *Diocleſian*, *A. D.* 300. many of them fled to *Crachlint* King of *Scots*; who lovingly receiv'd them, and aſſign'd them the *Iſle* of *Man*, where he erected a Temple dedicated to Chriſt, call'd *Sodorenſis Eccleſia.* Hence the Biſhop of *Man* is call'd the Biſhop of *Sodor.*

The ſame Biſhop quotes alſo that known Place of *Tertullian*, *adv. Jud. cap.* 7, 8. *Britannorum loca Romanis inacceſſa Chriſto ſubdita ſunt*; which Cardinal *Baronius* applies to the *Northern Parts* of *Adrian*'s Wall. For this Cauſe, ſays he, *Petrus Cluniacenſis* calls the *Scots* the more ancient Chriſtians. *Cent.* 3. *c.* 3. & 2. *c.* 2.

3. If the Northern *Britains* were converted by Men from *Rome*, how come they to keep *Eaſter*, not after the *Roman*, but *Eaſtern* Manner? When they were urg'd to conform to the *Romiſh Modes*, they pleaded the Cuſtom of the *Aſiaticks*; from whom they had receiv'd the Chriſtian Religion.

When the *Saxo-Roman* Biſhops impos'd Conformity in this Particular, the *Scots* oppos'd them: And Biſhop *Colman* choſe rather to leave his Charge than comply, about 664.

The *Britains* and *Picts* were as rigid Non-conformiſts as he in this Point; would not ſubmit to *Rome*, becauſe they had receiv'd their Religion from *Aſia*, and not from *Italy.*

Dagamus, their Biſhop, refus'd all Communion with the *Roman* Biſhops, and would not ſo much as eat with them in the ſame Houſe. *Bede* 2. 4.

Bede himſelf owns, That *Palladius* was the firſt *Scots* Biſhop, tho they were Chriſtians before. *Palladius ad Scotos in Chriſtum Credentes* —— *primus mititur Epiſcopus. lib.* 1. *c.* 13.

Obj. In *Palladius*'s time *Britain* had ſuch Biſhops as were in all other Parts of the *Roman Empire. Bede.*

Anſw. 1. MANY of the *Britiſh* and *Scots* Biſhops were ordain'd only by *one* Biſhop according to *Bede* 3. 21. Whereas in other Parts of the Empire they were ordain'd by *three* Biſhops, *Con. Nic. can.* 4.

2. 'TIS not unlikely, but that *Britain* being a Province of the *Roman Empire*, its Church Government might be in ſome Degree modell'd, as in other Parts of the Empire, in imitation of the *Pagan* Modes.

THAT the Hierarchy in the Churches of that Empire had its Pattern from the Heathen, will appear from the following Obſervations.

1. THE Heathen had their (*Sacerdotes*) their Prieſts, and over 'em their Chief Prieſts, whoſe Office was to ordain and govern. *Jul. Ep. ad Arſac. in Sozom.* V. 16. In every Province one Chief Prieſt had the ſupreme Power, to whom the inferior Orders were ſubject.

2. THE Maſter of the Sentences confeſſes, that the diſtinction of Biſhops, Metropolitans, Archbiſhops, was borrowed from the Gentiles. ---- *a Gentibus introducta, videtur, qui ſuos Flamines--- Lib.* 4. *diſt.* 25. *M.*

3. *Ponticus Virunnius* is of the ſame Opinion, and tells us, that there were in *Britain* before the Plantation of Chriſtianity, 28 *Flamens*, and 3 *Archflamens*. In the room of the *Flamens* were ſet up Biſhops, and in the room of the *Archflamens* Archbiſhops; the Seat of the *Archflamens* were *London*, *York*, and *Caerleon* upon *Uſk*; to theſe 3 Metropolitans were ſubject 28 Biſhops. *Hiſt. Brit. lib.* 4. *p.* 32.

4. THUS *Cæſar* ſpeaking concerning the Government of the antient *Druids* of *France*, ſays, that they manag'd all the *Pagan* Devotions under the Conduct of one chief Preſident, whoſe Authority was ſupreme, and that this Diſcipline was found in *Britain*--- *Druidibus præeſt unus-- de bell. Gal. l.* 6.

Upon the whole,

THE North of *Britain* ſeems to be converted by the *Scots*. What was done by *Aidanus* and others,

in

in converting the *North-Saxons*, is, I think, own'd by all Hiſtorians that treat of that Subject.

After the *Scots* became Chriſtians their Church-Government was manag'd by Presbyters, call'd *Culdees*, or *Monks*, who according to their Hiſtorians, govern'd till *Palladius* was ſent by Pope *Celeſtine* againſt the *Pelagian Hereſie*, at which time he eſtabliſh'd Biſhops in *Scotland*, which was many Years after the publick reception of Chriſtianity in that Kingdom.

And according to *Buchanan* and *Cambden* they had no Dioceſans till the time of *Malcolm.* III. *A.D.* 1070. 'twas yet much longer before they had any Archbiſhops; ſo that the Archbiſhop of *York* in the 12th Age obtain'd of the Pope that he ſhould be their Metropolitan, but the *Scots* Biſhops oppoſing it, the Pope freed them from that pretended Juriſdiction. *Vid. Collier in Scot.*

II. I now proceed to give an Inſtance of a Presbyter's Ordaining in *Scotland*, viz.

Segenius a Presbyter and Abbot of the Monaſtery of *Hy*, did with other Presbyters ordain *Aidan*, and his Succeſſor *Finan. Bede Hiſt.* 5. 5.

But 'tis ſaid by our Adverſaries that there was always one Biſhop in *Hy*, according to the *Ulſter Annals*, &c. I anſwer,

1. No Author near that time ſays that there was a Biſhop conſtantly Reſident at *Hy*. As to the *Annals* of *Ulſter*, they are juſtly accounted *Apocryphal*, not being atteſted by any Author of that Age.

2. If there was a Biſhop at *Hy*, he was ſubject to the Abbot-Presbyter, who was the only Church Governor of that *Iſland* and the Provinces about. The Government was undoubtedly in the Abbot's Hands, and Ordination is an Act of Government. *Habere ſolet iſta Inſula rectorem Semper Abbatem Presbyterum. Bed.* 3. 4.

The Abbots or Presbyters of *Hy* govern'd and ordain'd, and no certain Inſtance was yet produc'd of Ordination by Biſhops in that Diſtrict. 3.

3. WHEREAS 'tis urg'd there was a ſecond Biſhop at *Hy*, when *Aidan* was ordain'd; there's no manner of proof for it, nor can ſuch a Man be produc'd out of *Bede*. It does not appear that he was ordain'd Biſhop. *Bede* calls him a Prieſt, or if he was, how will it appear he was ordain'd by the Biſhop of *Hy*. *Bed.* 3. 8.

THEREFORE, ſaith the Learned Hiſtorian, *Ordained perhaps by the Biſhop of Hy.* He durſt not ſay poſitively it was ſo, for he knew he could not prove it, therefore puts it off with a *perhaps* ---

XI. IN *Ireland* the Church was govern'd without Dioceſans for a long time. Archbiſhop *Uſher* ſhews out of *Nennius*, that St. *Patrick* the Apoſtle of *Ireland*, who liv'd in the Vth Century, founded here 365 Churches, and as many *Biſhops*; by which 'tis evident that *Iriſh* Biſhops were no other than Parochial Miniſters. Tho' *Lanfranc* and *Bernard* diſlike the Practice of having ſo many Biſhops, yet produce no Inſtance of the *Iriſh* being ſubject to Dioceſan Rulers. viz. *Jameſon's Fundamental's of the Hierarchy examin'd.* Section 7.

XII. THE antient *Waldenſes* had their Miniſters ordain'd by Presbyters without Biſhops. The Learned Father *Paul* ſays, they had Paſtors of their own 400 Years before the Reformation. *Hiſt. of the C. of Trent. p.* 394.

THESE *Waldenſes*, who liv'd about the *Alps*, were the *Fathers* and famous Predeceſſors of the *Proteſtants*; the firſt Witneſſes againſt Antichriſt, and are to this Day (as a certain Great Biſhop calls 'em) *the pureſt Remains of Primitive Chriſtianity. Per. Hiſt of Wald. l.* 1. *c.* 13. *p.* 62.

WHEREAS 'tis ſaid, thoſe in *Moravia* and *Auſtria* had Biſhops.

THEY were only titular or ſenior Presbyters, as the Popiſh Writers obſerve: But more of this under the next Objection.

It appears even from *Reinerus*'s Account of 'em, that Presbyters and Bishops were the same, for his elder and younger Son ordain'd, who were but Presbyters. *Tom.* 4. *part* 2. *p.* 758. He makes this their great Crime, *quod nemo, major sit altero in Ecclesia*, That they had no superior Bishop in the Church.

The *Fratres Bohemi* had their Succession of Ministers from them. For they sent *Michael Zambergius* and two more for Ordination to the poor *Waldenses*, who never had a Bishop among 'em but in Title only.

But the Assertors of Prelacy say out of *Comenius*, who writ their History, that they had Bishops, and were not rightly satisfied about Ordination. I answer,

1. *Comenius* affirms Bishop and Presbyter to be the same, and the late Rector of *Bury* owns it; says he, It must be confest that *Comenius* saith Bishop and Presbyter are one. *His* 4*to. Answ.* 104.

The *Bohemians* looked on Bishops and Presbyters as the same Order of Ministers. This is evident from their Book of Discipline, which does not make the Bishop superiour to Presbyters, and also from the Testimony of their Adversaries.

Æneas Sylvius, speaking of the *Hussites*, saith, that one of their damnable Positions, is that there was no Superiority among Ministers. *Hujus pestiferæ factionis dogmata sunt --- Inter Sacerdotes nullum discrimen. Hist. B. p* 35.

In the same Collection of Writers concerning the *Bohemian* Affairs, *Picolominæus*, speaking of the *Hussites*, delivers this as one of their *Dogmata*, or Opinions, *That there was no different Order of Ministers. Sacerdotum nullum habere in gradu. --- Thuan* compares 'em with the English Nonconformists. *Hist. part* 1. *l.* 5.

3. Their casting Lots was a sign they were not wholly satisfied; and no wonder, since they were but newly separated from the *Romish* Church, and cou'd

not be ſuppos'd to throw off all its Errors at once: But their ſending to the *Waldenſes*, and ſubmitting to their Presbyterial Ordination determin'd 'em, and anſwers the Objection.

Beſides, when *Luther* began to appear, there was a great Harmony between him and theſe *Bohemians*, both in *Doctrine* and *Diſcipline*. *J. a Laſco*, a noble *Polander*, and *A. Comenius*, in their Account of 'em, tell us they had Superintendants, and particular and general Synods, but ſay nothing of Dioceſan Biſhops.

XIII. The *Lollards*, or *Wicklif*'s Followers in *England*, held and practis'd Ordination by meer Presbyters, not for want of Biſhops, but from this Principle, that all Miniſters of Chriſt have *equal Power*. *Walſingh. Hiſt. ad A. D.* 1389. *p.* 339, 340.

But they are charg'd with a great many Errors, as that no Day is Holy, no, not the Lord's Day, as that the Order of Presbyters was no ways approv'd of by God. *Walſ. p.* 566. *Gips.* 107.

Anſ. The Charge is falſe, for their Ordaining *Preſbyters* by *Presbyters* is affirm'd by *Walſingham* as a Matter of Fact, *p.* 339. 340. *vid. Tutamen Evang.* 32, 42.

Beſides, that they own'd the Chriſtian Sabbath is evident,

For the Cardinals and Biſhops ſent by *Lewis* XII. to inquire into their Doctrine and Manners give 'em this Teſtimony, that they baptiz'd their Children religiouſly, obſerved the Lord's Day, preached the Word. But they had no Images or Ornaments of the Maſs in their Churches. *Molin. de Mon. Franc.* 155. The Hiſtorian complains how all parts of *England* were full of thoſe People, and the Prelates knew it, but none were found to perſecute 'em but the Biſhop of *Norwich*. *Walſingh.*

XIV. In the Iſland *Taprobane*, now *Ceylon*, which is in the *Indian* Sea, there was a Chriſtian Church govern'd by a Presbyter and his Deacon without a ſuperior Biſhop.

This

This Iſland is a Province big enough for a Biſhop, yet had none in *Juſtin* the Emperor's time about *Ann. Dom.* 520. *Lloyd*, reckon'd by *Collier* among the beſt *Lexicographers*, makes this Iſland 2000 Miles in Compaſs, *Heylin* about 800. If the preſent *Ceylon* be leſs than the *Taprobane* of the Antients, 'tis no wonder; ſince the Iſlanders aſſure us, that the Sea has overflown a great part of it, and I think this Obſervation will reconcile *Ptolemy* and *Bochart* in their different Accounts of it.

Obj. There is a Tradition that *Philip* the Evangeliſt preach'd the Goſpel there.

Anſw. Be it ſo, all that can be collected from it is, that here is a Church ſettl'd without Biſhops.

Well then, it appears by this Paſſage that Biſhops were not thought eſſential to Churches; no, not in the ſixth Age. *Legi inſignem relationem Coſmæ Monachi. de Taprobanâ. L. Holſten. de Min. Conf. p. 39.*

The Fathers in the Second Council of *Carthage*, *Anno Dom.* 428. did obſerve, that till that time ſome Dioceſes never had any Biſhops at all, and thereupon decreed they ſhou'd have none for the future; a plain Indication that the Chriſtians then did not look upon the Government of the Church by Biſhops to be *jure Divino. Placet ut Dioceſes quæ nunquam Epiſcopos acceperunt, non habeant. Con. Carth.* 2. *can.* 5. *Caran. & Labbe.*

CHAP. XI.

Obj. *Ordination by Presbyters condemned by the Canons.* Anſw. *By thoſe Canons which aggrandize Biſhops, Epiſcopal Ordinations are made void. Arguments againſt the uninterrupted Succeſſion of Biſhops from the Pope and Apoſtles. The ill Conſequence of ſuch an Aſſertion conſidered.* Iſchyrus, Colluthus, *and* Jerom, *vindicated.*

HERE I'll conſider ſome Objections made againſt the Ordination we plead for.

1. *Obj.* Ordination by Presbyters without Biſhops is condemn'd by the old Canons.

Anſ. 1. The antient Canons are not the eſtabliſh'd Rule of Government among us. In that Reſpect they are even diſown'd by the Church.

2. By them, many things are refer'd to the Biſhops, meerly to ſupport their Grandeur, as the conſecrating of Churches, the erecting of Altars, the making of Chryſm, the reconciling of Penitents, the vailing of Nuns. This is acknowledg'd by the Council of *Hiſpalis. Let the Presbyters know that the Power of Ordaining is forbidden 'em by the Apoſtolical See, by virtue of Novel Eccleſiaſtical Conſtitutions. C. Hiſp. 2. Can.* 7.

For the ſame Reaſon the Country Biſhops were reſtrain'd from Ordaining in the Council of *Antioch. Can.* 10. *Ann. Dom.* 344.

And upon this Account 'twas decreed in the Council of *Sardis*, *Ann. Dom.* 347. That no Village or leſſer Town muſt have a Biſhop, leſt the Name ſhou'd grow contemptible. *Ne vileſcat*, forſooth, *Nomen Epiſcopi.*

3. Epiſcopal Ordinations, as now manag'd, will prove Nullities by the old Canons. Thoſe call'd the A-

Apoſtles, which are confirm'd by the *VIth General Council* of *Conſtantinople*, do depoſe all Biſhops that are choſen by the Civil Magiſtrate. *Can.* 29.

This Canon is reviv'd by the 2d Council of *Nice*, *Can.* 3. which the Greeks call the *VIIth General Council.*

Now, all our Engliſh Biſhops are choſen by the Magiſtrate, the Writ of *Conge d' Eſlier* to the Dean and Chapter is only Matter of Form, and they can't reject the Perſon recommended by the Crown.

Canon 6. 80. forbids Biſhops to intermeddle with ſecular Affairs, on pain of Depoſition,

The Church of *England* does not obſerve the Canons of the firſt General Councils, which Archbiſhop *Laud* wou'd have us believe are the Meaſures of her Reformation next the Scripture.

The Council of *Nice* requires the Ordination of a Biſhop to be by all the Biſhops of the Province, at leaſt by three, with the *Conſent of the abſent Biſhops expreſs'd in Writing. Can.* 4. A Rule not obſerv'd by the Engliſh Biſhops that ever I heard of.

No more are the Canons of the great Council of *Chalcedon* obſerv'd. where *Can.* 3. 7. forbids Miniſters to take Farms, or meddling with Secular and Military Affairs, or receiving Secular Honours.

Cant. 10. depoſes all obſtinate Pluraliſts, and if duly executed would bear hard upon thoſe that heap *Pelion* upon *Oſſa*, as if they wou'd mount to Heaven from the Pinnacle of Eccleſiaſtical Promotions.

Theſe Canons are only produc'd *ad hominem*, to ſhew how unreaſonable 'tis to urge 'em againſt Ordinations by Presbyters, when they may be equally urg'd againſt Epiſcopal Ordinations. If then it be a Crime not to obſerve the Canons, let 'em who are without any Canonical Guilt caſt the firſt Stone.

II. *Obj.* 'Tis ſaid, our Ordinations are not by ſuch Dioceſans as have their uninterrupted Succeſſion down from the Apoſtles.

Anſw. 1. This is the Argument of the *Papiſts* againſt the firſt *Reformers*, whoſe Ordinations were denied, becauſe they wanted this pretended Succeſſion. 'Tis urg'd by *Bellarmine*, *Gretzer*, *Parſons*, *Stapleton*, *Arnoux*, *Turrian* the Jeſuit who writ a Book againſt Proteſtant Ordination.

2. This great Argument of the Succeſſion is refuted by our Proteſtant Writers, eſpecially by *Sadeel*, who after he has challeng'd 'em to produce a Scripture for it, proves that the ordinary Succeſſion of Miniſters may be interrupted by Scripture Examples.

As when the Prieſthood was taken away from the Houſe of *Eli*, to whom a Promiſe of perpetual Succeſſion was made, 1 *Sam.* 2. 30.

Under the Kings of *Iſrael*, God rais'd up *Elijah* to preach up Repentance to 'em, tho he was not of the Sacerdotal Race.

Nay further, Chriſt himſelf, in the Reformation of the Church, choſe Apoſtles, not from the Prieſts, but from other Families. *De legit. voc. Min. p.* 545, 551, 552.

If ever a Succeſſion were neceſſary to the Being of a Church, it muſt be in the Jewiſh Prieſthood which was intail'd upon one Family; but that Church remain'd a true Church, tho' the regular Succeſſion was deſtroy'd, Inſtances of ſuch are given by *Joſephus*. *Antiq.* 15. *Cap.* 2. Holy *Bradford* the Martyr, Dr. *Fulk*, Dr. *Field*, Dr. *White* and others, ſpeak to the ſame effect. *Vid. Plea.*

Mr. *Perkins* ſpeaks of a threefold Succeſſion.

Firſt of Perſons, and Doctrines in the Primitive Church.

The next of Perſons alone, among Infidels and Hereticks.

The third of Doctrine alone; and thus our Miniſters ſucceed the Apoſtles. For this muſt be remember'd, That the *Power* of the *Keys*, and that of Order and Juriſdiction is annex'd in the New Teſtament to Doctrine. *Vid.* 2. *p.* 171.

3. If

3. If this Hypotheſis be true, there can be no true Miniſters in the Church of *England*, ſince the Chain of Succeſſion has been frequently broken, and one Nullity makes a breach in the whole Chain.

All our Dioceſan Biſhops as ſuch, derive their Succeſſion from the *Pope* of *Rome*: Now if we can find any interruption in the Succeſſion of Biſhops there, it nullifies all the Adminiſtrations of thoſe who depend upon it.

If the Pope (Chriſt's pretended Vicar) proves to be the Antichriſt; if many *Popes* were *Hereticks*, *Sodomites*, *Idolaters*, *Conjurers*, *Whoremongers*, *Murderers*, as ſome of their own Authors affirm; if there were two or three Popes at a time; What then becomes of the pretended Line of Succeſſion? Theſe Things are Matter of Fact, and if none of 'em interrupt the Succeſſion, what can?

Chriſt had his Miniſters in the Church, but not by Virtue of this Succeſſion that ſome are ſo fond of.

4. This Principle of lineal Succeſſion from *Rome*, deſtroys all Churches in the World: for there's no Church this Day can produce ſuch a Succeſſion, as hath met with no Canonical Interruption.

The *Greek*, *Latin*, and *African* Churches bid faireſt for it, and all of 'em pretend to derive their Succeſſion from St. *Peter*.

Thus the moſt conſiderable part of the Gentile World that's Chriſtianiz'd, wou'd be reputed the Offspring of the Chief Apoſtle, as they term him.

It ſeems St. *Paul*, the Great Apoſtle of the Gentiles, either left no Succeſſor behind him, or no body knows what's become of him.

Peter, the Apoſtle of the *Jews*, muſt be the univerſal Head of all the Gentile Churches, and *Paul* the Apoſtle of the Gentiles, has left no body, it ſeems, neither Jew nor Gentile, to derive their claim from him. Thus poor *Paul* and the other Apoſtles muſt be written Childleſs, or be the Progenitors of an Off-

ſpring that's long ago extinct, or ſo very obſcure that their Names are written in the Duſt.

But the Unhappineſs of it, is the *Greek*, *Latin* and *African* Churches, who pretend to be the three Patriarchal Succeſſors can't agree about the Inheritance. The *Pope*, who reckons himſelf the eldeſt Brother, claims to himſelf the whole, and condemns the other two as ſpurious. Thus *Bellarmine* ſpeaking of the Greek Church, ſays, that ſhe has no Succeſſion; and that there has been no Succeſſion in *Antioch*, *Alexandria* and *Jeruſalem*, ſince thoſe Places fell into the Hands of the *Perſians* and *Saracens*; and if ever there was any, the ſame was very obſcure. *De Not. Eccl. cap.* 8.

On the other hand, the *Greeks* condemn the *Roman Succeſſion*, and, according to *Bellarmine*, were the firſt who heartily oppos'd the *Primacy* of *Rome*. *Lib. de Pontif. pref.*

Even *Barlaam* the Monk denies it. *What Law*, ſays he, obligeth us to reckon the Biſhop of *Rome Peter*'s only Succeſſor, that muſt rule all the reſt? He goes further, and denies *Peter* to have been *Biſhop* of *Rome*; as many of our Proteſtant Writers do. *De princip. cap.* 3. *in Bibl. patr. vid. Func. Chron.*

Now, of all theſe pretended Succeſſions, the *Roman* (from whence the Engliſh Prelacy derives itſelf) is moſt ſuſpitious, as being often interrupted by *Simony*, *Hereſy* and *Schiſm*.

5. By this Principle none can tell whether they be Miniſters of Chriſt: How ſhall they know that all the Predeceſſors of that Biſhop who ordain'd them were Canonical Biſhops? that none of 'em were guilty of *Simony* or *Hereſy*, or any other Acts or Things that make Canonical Nullities? Can any Mortal know who was the Biſhop that was the Root of his Succeſſion?

6. Let it be further conſider'd, that the antient Catalogues of the Apoſtle's Succeſſors were made by Conjecture. *Euſeb. Eccl. Hiſt. lib.* 3. *cap.* 4. This

This Succeſſion is no where ſo evident as to demonſtrate the thing intended. A Liſt wou'd be expected of Apoſtolical Succeſſors, not only in the great Patriarchal Churches, but in all others planted by the Apoſtles, as *Philippi*, *Corinth*, *Ceſarea*; and not only in *Epheſus*, but in all the ſeven Churches of *Aſia*, which has not been yet produc'd. In the Patriarchal Churches, the beginning of the Line is inſcrutable.

At *Rome*, 'tis not certain, whether *Linus*, *Cletus*, *Anacletus*, or *Clemens* are to be reckon'd firſt.

As for *Antioch*, 'tis not yet agreed whether *Peter*, *Euodius* or *Ignatius* ſucceeded *Peter* or *Paul*, or the one and the other *Paul*: At *Alexandria*, where the Succceſſion ſeems to run cleareſt, the Original of the Power is imputed to the Presbyters, as was obſerv'd already.

7. If there be any Certainty in this Succeſſion, the Fathers aſcribe it to Presbyters as much as to Biſhops. *Ignatius*, a Man of indiſputable Authority with Prelates, ſaith, *That the Presbyters ſucceeded in the place of the Bench of the Apoſtles.* τῶν πρεσβυτέρων εἰς τόπον *ad Mag. p. 33. vof. Ed.*

Irenæus, another ſuppoſed Champion of the Party, affirms the ſame. *Traditionem, ab Apoſtolis, quæ per Succeſſionem Presbyterorum. adv. hær. l. 3.*

The Apoſtles ordain'd as Presbyters, and in that Capacity Presbyters ſucceed 'em; but 'tis the Succeſſion of Doctrine and not of Perſons that the Fathers principally inſiſt upon.

The Succeſſion of Perſons without the Orthodox Doctrine is no Mark of a true Churth; as among the *Arians*, where they had a Succeſſion of Biſhops, and yet no true Church. *Nazian. in laud. Athan.*

Now the Succeſſion of true Doctrine being wanting in the Popiſh Church, the Succeſſion of Perſons is only an empty Name to circumvent and amuſe the ſimple.

3 *Obj. Iſchyras* was depos'd becauſe he was ordain'd by *Colluthus*, an *Alexandrian* Presbyter. *Hall's Div. Right*

Right. 91, 92. *Bilſon's Perp. Gov. c.* 13. *Athanaſ.* 2 *Apol. Anſw.* 1. *Colluthus* ordain'd as a pretended Biſhop, conſtituted by *Meletius* Archbiſhop of *Thebais*, therefore was commanded by the *Council* to be a Presbyter, as he had been formerly.

Dr. *Stillingfleet* ſays, *Colluthus* did not act as a *Preſbyter* in Ordaining, but as a *Biſhop* of the *Meletian* Party in *Cynus*, as the Clergy of *Mareotis* ſpeaking of *Iſchyras*'s Ordination ὑπὸ καλλουθᾶ τοῦ πρεσβυτέρου φανταζόντος ἐπισκοπὴν, *by* Colluthus *a Presbyter making a ſhew of being a Biſhop*, and is ſuppos'd to have been ordain'd Biſhop by *Meletius*. *Iren. p.* 381, 382.

2. *Iſchyras*'s Ordination was declar'd void becauſe he was not mention'd in the *Breviculum*, or Regiſter of thoſe who had been ordain'd by *Meletius*. And yet *Athanaſius* himſelf acknowledges, that the *Euſebians* and *Melitians* own'd that he was a Presbyter. *Apol.* 2. *p.* 781. and in his Letter to *Athanaſius* he does not diſown it. *p.* 728.

3. If *Iſchyras* had been ordain'd by a Biſhop, there were Circumſtances enough to induce the Council to pronounce it null, as done out of the Dioceſs, or by Schiſmaticks, or without a Title; in which Caſes, even Epiſcopal Ordination were declared null. Theſe were Circumſtances that made 'em uncanonical: ſo that the irregular Ordination of a Biſhop is as null as the irregular Ordination of a Presbyter; and therefore the irregular Biſhop and the irregular Preſbyter are of the ſame Order and Authority. *Conſil. Arel. cap.* 13. *Conc. Nic. vid. Naked Truth, p.* 45.

When Presbyters Ordinations were accounted void, 'tis, ſays Dr. *Field*, to be underſtood according to the rigour of Canons in uſe in their Age, which appears by this that Ordination *ſine titulo* were null. *Conc. Chalced. can.* 6.

What *Jerom* ſpeaks in the next Objection, is only of a Canonical Reſtraint, which can't prejudice their inherent Power.

The End of the Firſt Part.

Tutamen Evangelicum:

OR, A

Defence of Scripture-Ordination

(AGAINST

Mr. *GIPPS*'s BOOK,

Entitled

TENTAMEN NOVUM.)

Proving that

Ordination by Presbyters is valid.

Timothy *and* Titus *were no Dioceſan Rulers.*

The Presbyters of Epheſus *were the Apoſtles Succeſſors in the Government of that Church, and not* Timothy.

The Firſt Epiſtle to Timothy *was written before the Meeting at* Miletus.

The Antient Waldenſes *had no Dioceſan Biſhop.*

By the Author of the PLEA.

Abridg'd and Vindicated by CHA. OWEN.

Confirmatio Juvenum, clericorum Ordinatio, locorum conſecratio, reſervatur Papæ & Epiſcopis propter cupiditatem lucri temporalis & honoris. Art. 28. Doctr. Joh. Wicleſ. in Conc. Conſtantiens.

PART II.

PREFACE.

MR. Gipps, *late Rector of* Bury *in* Lancashire, *after some Years silence, sent forth a sort of an Answer to the* Plea.

1. *He calls his Book* Tentamen Novum, *i. e.* A new Trial of Skill. *(Here is an implicit Confession of a baffl'd Cause; and therefore betakes himself to* new Arts *to support it.) As if he had said,*

Gentlemen, I'm sensible the Cause I plead for can't stand on its old Foundations, therefore I'll make a new effort, and try whether the lofty Fabrick of Prelacy mayn't be supported on the slender and nice Foundation of a new point of Chronology. If this fail, the Cause is lost.

2. *In the Rector's Book there is but one Chapter, which he calls an Answer to Mr.* Owen's Plea, *and in that he briefly touches upon two or three of ten Arguments, and yet wou'd perswade his Reader that he had answer'd the whole.*

3. *The design of his Book is to prove, that meer Presbyters have no inherent Power of Ordination, and that all their Ordinations are Nullities. This Notion,*

1. *Unchurches all the Reformed Churches abroad, who have no Prelatical Bishops, and by this Gentleman's Principles, no Sacraments nor Salvation.*

2. *It also condemns the very Church of* England, *who in her Articles (compos'd by the Archbishops, Bishops and the Clergy, and Confirm'd by Parliament,* 13 Eliz. 12.*) allows the Ordinations of the Reformed Churches beyond Sea, which are by meer Presbyters. Art.* 23.

The Ordinations of Foreign Churches were not question'd here before Bishop Laud's *time; in whose Days the* Jus Divinum *of Diocesan Episcopacy was industriously trumpt up to the great Joy of the Popish Party.*

3. *The Rector's Hypothesis bears hard upon the late Episcopal Church of* Scotland, *which admitted Ordination by Presbyters to be valid.* Bishop of *Sarum*'s Vind. 84, 85. printed 1696.

4. *Besides, the Moderate and Learned Defenders of Episcopacy generally grant the Validity of Ordination by Presbyters, tho' they judge it irregular where Bishops may be had.*

Even Mr. Hooker *allows, that the Church can give Presbyters Power to ordain.* Eccl. Polit. 7. p. 37, 38.

Bishop Downame *grants, that in Case of Necessity, Presbyters may ordain without Bishops; because in the Primitive Church, the Pres-*

Presbyter in the Bishop's Absence might perform those Offices that were appropriated to him. Def. of his Conf. Serm. 3. p. 69, 108. *Of the same Opinion are Bp.* Bancroft, *Bp.* Morton, *Bp.* Andrews, *Bp.* Jewel, *A. Bp.* Usher. Fulk, Forbes, Field, *and others.* Iren. 6, 8.

Of Consecration.

The Rector complains that his Sermon of Consecration and Holiness of Churches had not been answered by the Dissenters. p. 1, 2.

Good Reason for it says Mr. O. because it was not Printed. Then adds,

1. *Consecration of Churches can't be prov'd from the New Testament. It does not appear that Christ or his Apostles ever consecrated any Place of Worship, or impower'd the Church to do it.*

2. *Nor can it be prov'd from the Old Testament: By the Ceremonial Law our publick Churches are so far from being Holy, that they are Unclean, because the Dead are buried there.*

Their Synagogues, *which answer to our Parish Churches, were not consecrated, nor their* Divinity Schools, *which they judged more Holy than their* Synagogues.

3. *The purest Ages of Christianity had no consecrated Churches.*

Every Place is truly sacred in which we Converse with God, says Clem. Alexandrinus. Strom. 7.

No Instance can be given of any Dedication of Churches till about Constantine's *time; and the Dedications of that Age were not ceremonious Consecrations: They were only celebrated with solemn Prayers, Praises, Preaching, and administring the Eucharist.*

The Pagan *Temples indeed were dedicated by certain Ceremonies to the Memory of their deceased Friends, whom they honour'd as Gods, and accounted their Temples sacred.* Min. Fœlix, p. 18, 19.

Tho' the wiser of 'em thought otherwise. No Edifice, says Plato, *is of any great Worth or truly Holy, that's built by sordid Mechanicks.* Cl. Alex. Strom. 5.

In imitation of them, the Christians, as they degenerated from the Apostolical Simplicity, built Temples in honour of departed Saints and Martyrs; calling 'em after their Names; in memory of which they kept Festivals, which gave occasion to our Wakes.

In short, we conceive that all Places, where the Worship of God is celebrated, are equally Holy. God looks more on the Disposition of the Worshipper, than he does on the Place of Worship; as Austin *well speaks.* de Unit. C. 16.

What advantage by Consecration? Is the Worship of God more acceptable in a Consecrated, than in an Unconsecrated Place? If it be not, what are we the better for Consecration? If it be, let the Partizans of Consecration prove it.

A

A Defence of Scripture-Ordination, &c.

Chap. I.

Who are Arminians. Calviniſm *the Doctrine of the Church. Scholaſtick Degrees when invented. Reaſons why Biſhops ſhou'd diveſt 'emſelves of their Temporalities. Their ſecular Power condemn'd by Councils, Canons, Emperors, Confeſſors. The vaſt difference between the* Jeruſalem *Council, and the* Engliſh *Convocation. Parochial Miniſters depriv'd of their Original Power. No Diſcipline in the Church. Miniſters turn'd into Prieſts. Ordination by Presbyters among the* Lollards, *who were the Offspring of the Antient* Waldenſes.

Efore the *Rector* enters upon his Subject, he deſires his Reader to obſerve how the Diſſenters *in moſt of their Books, repreſent us as* Arminians. Then, *wonders with what Confidence Mr.* Frankland's *little Striplings, ſo ſoon as they have commenc'd, he knows not what Degree, are ready to determine the Cauſe between* Arminius *and* Calvin.

Anſ. 1. The Charge of *Aminianiſm* is ether true or falſe. If true, confeſs it; if falſe, diſprove it.

2. Why mayn't Mr. *Frankland*'s Pupils with the ſame Freedom determine for *Calvin*, as many raw Youths that come from the *Univerſities* do for their beloved *Arminius*.

3. But the reaſon why they determine againſt *Arminius* is, becauſe their Judicious and Learned Tutor directed 'em to ſtudy the Scriptures and their own Hearts, which enabl'd 'em betimes to exalt the free Grace of God, and to depreſs the proud enſlaved Will of Man.

4. A Son of the Church ſhou'd not wonder that Mr. *Frankland* ſhou'd acquaint his Scholars with the *Orthodox Antient Doctrine of the Church of* England, whoſe Learned Divines ſubſcrib'd the Decrees of the *Calviniſtical Synod* of *Dort*, in Conformity to the Doctrine of the Engliſh Church, which prefer'd 'em after their Return, and never cenſur'd that Act of theirs.

5. As to Scholaſtick Degrees, they are of no great Antiquity, invented in the *Lateran* Council *Ann. Dom.* 1215. A wiſe Man values Perſons by their real Worth, and not by empty Titles, which are moſt coveted by ſuch as are leaſt worthy of 'em.

'Another common Topick, ſays the *Rector*, is to 'repreſent the Biſhops proud and haughty, becauſe 'of the Honourable Title of Lord given 'em.

Anſ. This is a Charge without Proof. 'Tis true, that ſome good Chriſtians have wiſh'd that the Biſhops wou'd diveſt 'emſelves of their ſecular Titles and Grandeur, for theſe Reaſons among others.

1. Becauſe the Apoſtles, whoſe Succeſſors they pretend to be, aſſum'd no ſuch Titles; they reckon'd 'emſelves *Miniſters*, not *Lords*.

2. Lordly Titles and Spiritual Dominion ſeem to be forbidden by Chriſt, the great Lord of the Church, *Mat.* 20. 25, 26. *The Princes of the Gentiles exerciſe Dominion over 'em, but it ſhall not be ſo among you.*

That

That which diſtinguiſhes Civil Magiſtrates from Goſpel Miniſters, is the *Exerciſe of Dominion* and *Titles of Honour.* Theſe are forbidden to Miniſters; *It ſhall not be ſo among you,* ſays Chriſt, *q. d.* you muſt not exerciſe Lordſhip and Dominion over your Flocks and Brethren in the Miniſtry.

It ill becomes *Servants* to aſſume the Form of *Princes,* when Chriſt our *great Prince* aſſumed the *Form of a Servant. Whoſoever* (ſays he) *will be Chief* ---- *let him be your Servant,* Mat. 20. 27, 28.

3. The Diſſenters are not the only Perſons who've oppos'd the Secular Power and Lordly Titles of Biſhops.

In the Primitive Church, Biſhops were forbidden to intermeddle with Secular Affairs, upon Pain of Deprivation.

The ancient Canons, call'd the Apoſtles, which are confirmed by the VIth General Council at *Conſtantinople,* do depoſe all Biſhops that engage 'emſelves in *publick Adminiſtrations,* and *worldly Cares.*

By the great Council of *Chalcedon* Biſhops are forbidden to receive ſecular Honours. *Can.* 7.

In the Council of *Mentz,* call'd by *Charles the Great,* *A. D.* 813. The Clergy are enjoin'd *to abſtain* from ſecular Offices and Affairs, and from ambitious aſſuming of Degrees of Honour.

A *German Council* held about the Year 895, makes the Clergy uncapable of Temporal Dignities.

Jerom deſires the Biſhops to remember, That they are *Prieſts,* not *Lords. Ad Nepot.*

Auſtin ſays, that *Epiſcopacy is a Name of Work, and not of Honour. De civit.* 19. 19. Let me add,

Valentinian made a Law, recalling the judicial Power of Biſhops, yet they graſped all Power into their Hands, till at laſt they were able to cope with Kings and Emperors.

This made 'em a common Grievance to the Princes of *Europe,* inſomuch that *Fredrick* II. *Emperor,* about the Year 1245, attempted to reduce 'em to their

primitive Simplicity, as appears by his Letter to the King of *England* and that of *France*, and to many other Princes. But, alas! the Eccleſiaſtical was too hard for the Temporal Power, for the poor Emperor was at laſt depos'd by *Pope Innocent* IV.

In the Year 1247, many of the *French* Nobility entered into a Confedracy, confirmed by an Oath, to reduce the Clergy to the primitive Simplicity or Humility. *M. Weſt. ad annos ſupra dictos.*

4. The Lordly Titles and Dominion of the Clergy were very offenſive to ſeveral Confeſſors and Martyrs in *England* before the Reformation.

Jo. Wicklif, that eminent Light of his Age, affirmed, 'twas a mortal Sin for Clergymen to exerciſe Civil Dominion. *Walſ. Hiſt. p.* 208.

Swinderby, a learned Confeſſor, if not a Martyr, ſays to this Purpoſe, 'That the Prieſt who deſires 'worldly Power and Lordſhips, and has moſt of 'em, he is moſt Antichriſt of all the Prieſts that be 'on Earth. *Fox ad An.* 1413.

John Purvey, a learned Writer againſt Popery, ſays, 'Tis a great Abomination that Biſhops and other 'Prelates be ſo great Lords in this World, whereas 'Chriſt and his Diſciples never took upon 'em ſecular 'Dominion.

W. Tindal, that famous Inſtrument of the Reformation, who was burnt for tranſcribing the Bible into *Engliſh*, writes, *'Twas a Shame of all Shames, that Biſhops ſhould deal in Civil Cauſes. His Works, p.* 213.

In the next Place, the Rector ſhews the Parallel between this Church-Government and that of the Apoſtles. 'Our Epiſcopal Government (ſaith he) is e-'ſtabliſh'd upon certain Canons and Laws, made 'and conſented to by the Convocation, conſiſting of 'Biſhops and Presbyters, and by the Multitude of 'Believers, *i. e.* their Repreſentatives in Parliament, 'and thus 'twas in the Council of *Jeruſalem. Act.* 15.

Anſwer 1. I expected he'd have ſaid, the Epiſcopal Go-

Government is eſtabliſh'd upon the Word of God, and not upon *Laws of humane deviſing.*

2. He makes the Multitude of Believers in *Jeruſalem* to be as the Repreſentatives of the People in Parliament. The Learned differ about the Original of Parliaments; but this Gentleman by an unparallel'd Felicity of Invention, has found it in the Council at *Jeruſalem*, where no Body before ever dream'd of 'em.

3. The Council at *Jeruſalem*, under the Conduct of the Spirit, enjoyn'd the neceſſary Forbearance of a few Things to avoid Offence. *Acts* 15. 25.

The *Engliſh* Convocation, confeſſedly fallible, has made Multitudes of Canons, enjoyning the Practice of many unneceſſary Things that create Offence. The *Jeruſalem* Council widen'd the Church-door, for they let in the *Gentiles* without Circumciſion; the Convocation ſtraitned it, and ſet up a new Partition-Wall.

4. The Council at *Jeruſalem* freed the Chriſtians from a Divine Yoke, *viz. Circumciſion*; the Convocation binds a Humane Yoke of burdenſome Ceremonies on our Necks, which has given Birth to many unhappy Differences among us. When *Reboboam's little Finger* proves heavier than *Solomon's Loins*, no Wonder there's a *Schiſm* in *Iſrael.*

5. The *Jeruſalem Council* made no new Canon, only continued ſome *Divine Prohibitions* that were obliging before; contain'd in one ſhort Verſe. *Act.* 15. 29.

The Convocation has made but 141 *new Canons*, which make a large Volume.

6. The Canons at *Jeruſalem* have no Penalty annex'd to em. *ver.* 29. Our *Engliſh* Canons thunder out terrible *Anathema's* againſt all the Breakers of 'em.

Mr. *Owen* ſays, 'Pariſh-Prieſts have no Power of Diſcipline. The *Rector* anſwers, They have Power to rebuke and admoniſh, to ſuſpend for a while from the Lord's-Supper.

Anſ. A private Perſon may admoniſh and rebuke; but admit theirs to be publick, 'tis but like that of a Maſter who has no Power to uſe the Rod. But

But they *can ſuſpend for a while ?*

Anſ. Yes, for Fourteen Days, and then the Matter is put out of their Power.

We are not againſt Appeals ; but for reſtoring Parochial Miniſters the Power which Chriſt left 'em.

The true State of the Caſe is this :

1. *Pariſh-Miniſters* have no Power left 'em whom to baptize.

2. Have no Power to exclude ſcandalous Offenders from the Sacrament, unleſs they'll proſecute 'em at the Biſhop's Court ; nor then, but for once.

3. Have no Power to call Perſons to publick Repentance before the Church, without an Order from the Conſiſtory-Court.

4. They've no Power to judge any Perſon to be Excommunicate, nor to abſolve the Penitent after Excommunication. They only read the Chancellor's Sentence, who is uſually a Layman ſent 'em in the Biſhop's Name; and which they are obliged to publiſh right or wrong, or be ſuſpended.

The very *Liturgy* itſelf complains that the Godly primitive Diſcipline is wanting in our Churches, and till that be reſtor'd, directs the Parſon on the firſt Day of *Lent*, to denounce the heavy Curſes of God againſt his impenitent Pariſhioners. *Vid. Cominat.*

'The Rector complains, *That the Diſſenters call 'em* 'Prieſts.

Anſ. What Reaſon he ſhou'd be offended at a Name they are ſo fond of, I know not. The Words *Prieſthood* and *Prieſts* are us'd five or ſix times in the Form of Ordination.

The Reformers of the Common-Prayer, in 1662, chang'd the Word *Miniſter* into that of *Prieſt*, at leaſt in *five* Places The Matter of the Succeſſion touch'd upon by the Rector here, is fully anſwer'd in the Plea.

'To juſtify their Ordinations (ſays Mr. *Gips*) by 'the Example of the *Lollards*, is but to talk of Yeſterday.

Anſ. Mr *O.* gave twelve Inſtances of Ordination by Preſ-

Presbyters, and all more ancient than the *Lollards*. *Plea*, *c.* 10. *p.* 125. but he prudently overlooks all these, and attacks only this late Instance, that he might say it was of *Yesterday*; and yet his *Yesterday* is above 400 Years ago.

2. The *Lollards* were famous Witnesses against Antichristian Errors, and many of 'em sealed the Truth with their Blood, and therefore we should not judge so lightly of their Practice as the *Rector* does. They asserted an inherent Power in Presbyters to ordain, as Mr. *O.* prov'd out of *Walsingham's Hist*, *p.* 339.

3. This Instance is the more considerable, because the *Lollards* were the Off-spring of the ancient *Waldenses*, as *Perrin* observes, which confirms the *Waldensian* Ordinations to be by Presbyters. *Hist. Wald. l.* 1. *c.* 3. *vid. Thuan. l.* 5. *A. D.* 1550.

'The *Rector* says, that the Brethren of *Bohemia*, 'suspecting the Validity of Ordination by Presbyters, 'sent unto the *Waldenses M. Zamburgius* and two o-'thers, who were created Bishops by *Stephen* the '*Waldensian* Bishop and another Bishop.

Ans. That the *Waldensian* Bishops were only the senior Pastors, to whom, for Order's sake, the Power of Ordination was committed, will appear from the ensuing Remarks,

1. Because 'twas their receiv'd Doctrine, that all Clergy are in a State of Purity. *Confess. of Faith. Art.* 5.

Æneas Silvius, who wrote a Book of their Doctrine, tells us, *That they affirm the* Roman *Bishop to be equal to other Bishops, and that between Priests there's no difference. Boh. Hist. de Va. Dogm.*

Nauclerus represents 'em saying, *That all Priests are equal. Chr. Vol.* 2.

This was the Doctrine of *J. Wicklif* and of the *Bohemians*, who were enlighten'd by his Books. The *Taborites* in their Confession say, *That the conferring of Orders only by Bishops, is not from Scripture, but from the Custom of the Church.*

The Bishops they receiv'd from the *Waldenses* were

made by two of their titular Biſhops and ſome Presbyters, which ſhews they were not of a ſuperior Order, for Presbyters can't make Biſhops of the *Engliſh Species.*

One of the Articles againſt *John Huſs*, the *Bohemian* Martyr was, that he affirms *that all Prieſts are of like Power.*

2. That the *Waldenſes* had no Dioceſan Biſhops, is evident from their own Teſtimony; as *Perrin* proves out of the Book of the Paſtors, *George Maurel* and *Peter Maſcon*, who give this Account of their Diſcipline, *viz.*

That the *Waldenſian Biſhops* were only the Senior Paſtors, who had no Power over other Miniſters, nor to put forth any Act of Government *without the Approbation* of their Brethren. *Hiſt. Wald.* 1. 10.

3. That they had no Biſhops in our Adverſaries Senſe, appears from Father *Paul*'s Deſcription of 'em. He ſays, They had *certain Miniſters* (not Biſhops) *of their own, whom they called Paſtors.* And that they agreed in Doctrines and Rites with thoſe of *Geneva*, by reaſon of which *Argument they united with 'em.* And we preſume, our Enemies will not affirm that there are any Prelatical Biſhops among the *Geneva Clergy. Hiſt. of C. of Trent. l.* 5. *ad A. D.* 1559.

4. That they had no Biſhops, may be further evidenc'd from their Ordinations here in *England*, which were by Presbyters. *Walſingham* ſaith, That *their Presbyters created new Presbyters; affirming, that every Prieſt had as great a Power of Binding or Looſing, and performing all other Eccleſiaſtical Acts, as the Pope himſelf hath or can give. Hiſt. Angl. p.* 339. *ad A. D.* 1389.

A. D. 1401. One of their Miniſters, who was burnt at *Smithfield*, was called a Falſe Presbyter, becauſe not ordain'd by Biſhops. *Walſ.* 364.

In the Year 1414, *William Cleydon*, a Presbyter among the *Lollards*, made his own Son a Prieſt. *Ibid Hiſt. Ang. p.* 390.

Mr.

Mr. *William Swinderby*, an eminent and learned Confeſſor, in the Sentence paſs'd upon him by the Biſhop of *Hereford*, is ſaid to be a pretended Prieſt, *i.e.* becauſe his Ordination was by Presbyters and not by Biſhops. *Act. & Mon. ad. A. D.* 1391.

Mr. *W. Thorp* was by the *Lollards* ſent to preach; but the Archbiſhop of *Canterbury* tells him, *No Biſhop would admit him to do it, unleſs ſent and licens'd by 'em Ibid. ad. A.* 1714. *p.* 514, 516.

Letters of Licenſe from the Biſhops were invented here about this Time to obſtruct the Courſe of the Goſpel.

John Purvey, a learned Writer againſt Popery in thoſe Days ſays, *That every holy Man who is a Miniſter of Chriſt, is a true Prieſt ordain'd of God, tho' no Mitred Biſhop ever lay his Character upon him. Act. & Mon. p.* 529.

We read of four Presbyterian Miniſters in their famous Congregation at *Hamerſham*, who all died Martyrs for the Truth.

If they had been ordain'd by Biſhops, they muſt have been degraded, before the ſecular Arm cou'd reach 'em.

Now therefore, for any to affirm, that thoſe *Waldenſes*, and their Followers, had Dioceſan Biſhops, is egregriouſly to impoſe upon the World. Among whom we rank Mr. *Gipps* and *Rainerius* the Monk.—Here let me add one Paſſage out of *Rainer.* about theſe *Waldenſes*; he ſays, *They were more pernicious to the Church of* Rome *than any other Sect for three Reaſons:*

1. Becauſe more laſting; for ſome ſay that they have been ever ſince the Time of *Silveſter*; and others ſay from the Time of the Apoſtles. *If this Account be true, the* Waldenſes *were not only* 500, *but* 1500 *Years without Biſhops.*

2. Becauſe more general; ſcarce a Country into which they had not crept.

3. Becauſe other Sects are abominable to God for

their Blasphemies; but this of the *Waldenses* only carries with it a great Shew of Piety, because they live justly before Men, and believe truly of God, and all the Articles of the Creed, only they hate the Church of *Rome*.

CHAP. II.

The Jewish *Church not the first establish'd Church, as the Rector would have it. The* Levitical *Priesthood no Patern for Gospel-Ministers.* Cl. Romanus *vindicated. The Rector's Oligarchical Church animadverted upon. His Eight Instances of Ordination without Presbyters consider'd and confuted.*

THE *Rector* tells us, 'That the Church of the 'Jews was the first establish'd Church in the 'World that we know of. *p.* 1.

Ans. 1. Had God no Church in the World for about 2450 Years, till the Law was given upon *Mount Sinai*? Were there no worshipping Congregations before *Moses*'s Time? Was it not the Degeneracy of the *Sons of God*, the visible Church of God at that Time, that caus'd the Deluge?

2. Did *Noah*, the Father of the New World, establish no Church among his numerous Posterity? We read indeed, that they soon degenerated, but that's an Argument they had been a Covenant-People. *Gen.* 11.

3. Was there no Church establish'd in *Abraham*'s Pious and Princely Family? Did he not erect Altars for Sacrifice, and call upon the Lord where-ever he came? *Gen.* 14. 14. and 23. 6.

Were not his Infant Seed admitted by Circumcision into the visible Church? Did *Melchizedeck* King of

of *Salem*, who was *Priest* of the *Most High God*, take no care to establish a Church among his Subjects?

'The *Jewish* Church was govern'd by a High-'Priest, inferior Priests and *Levites*, says the Rector.

Anſ. 1. Here's the Reason of the Blunder about the Existence of a Church before *Moses*.

The Rector is loth to own any Church before that of the *Jews*, because he does not read of any Subordinate Priests till then; which, if true, wou'd mightily favour his Hypothesis, that Diocesan Bishops are essential to a Church.

2. The High-Priest, Priest, and *Levites*, are not the Model for Gospel-Churches.

3. The *Jewish* High-Priest was a Type of Jesus Christ, the High-Priest of our Profession, and consequently is without a Successor.

4. This is the great Popish Argument for the Pope's Supremacy, because the *Jews* had one Chief-Priest, therefore the *Christians* must have one Chief-Bishop. *See Bellarmine de Rom. Pontif.* 1. 9.

Let the Bishops produce as clear a Charter for their Order, as the High-Priests did for theirs, and we will submit.

'*Clemens Romanus* (says the *Rector*) seems to make 'this a Precedent for the Government of Christian 'Churches by a Bishop, Presbyters and Deacons; 'the first answering the High-Priest, the second the 'inferior Priests, and the third the *Levites*.

Anſ. All this is false, for *Clemens* no where says, That there were Bishops, Priests and Deacons, as three distinct Officers and Orders.

Nor does he say that the *Bishop* answer'd the *High-Priest*, &c. 'tis true, he mentions High-Priests, Priests and *Levites*, and a little after Bishops and Deacons under the Gospel, which (as he says) were instituted by the Apostles.

He mentions but two Orders of the New Testament Officers, *Bishops* and *Deacons*. There were several

veral Biſhops in the *Corinthian* Church, (whom *Clemens* calls Presbyters) as there was in the *Philippian* Church, *Phil.* 1. 1. but he no where mentions any *Chief Biſhop* there. On the contrary, he affirms that the *Presbyters perform'd the Duties of their Epiſcopacy* ---- περὶ δὲ ὧν τῆς ἐπισκοπῆς.

Clemens exhorts the *Corinthians* to be ſubject to their Presbyters, ὑποτάγητε τοῖς πρεσβυτέροις.

Nay, further, he ſays, *Even our Apoſtles underſtood by Jeſus Chriſt that there wou'd be Strife about the Name of Epiſcopacy; for this very Reaſon therefore, having perfect Knowledge thereof before hand, they ordain'd the aforeſaid Officers* i. e. *Biſhops and Deacons.* διὰ ταύτην οὖν τὴν αἰτίαν πρόγνωσιν τελείαν εἰληφότες κατέστησαν τοὺς προειρημένους καὶ μεταξὺ ἐπινομὴν δεδώκασιν, ἵνα ἐὰν κοιμηθῶσιν διαδέξωνται τὴν λειτουργίαν αὐτῶν τῆς ἐπισκοπῆς.

'It's manifeſt, adds the Rector, that Chriſt mo-'del'd his little Flock according to this Pattern; *him-'ſelf being as it were the High Prieſt,* the 12 Apoſtles 'his Seconds, and the 70 Diſciples ſtill of a lower 'Rank.

Anſ. 1. *Is it manifeſt,* that Jeſus Chriſt was but as it were the *High Prieſt?* This makes a pleaſant Sound in the Ears of a *Socinian.*

The Author to the *Hebrews* tells us, he had a *real Prieſthood,* and that he was and is the *High Prieſt of our Profeſſion.*

2. *Is it manifeſt,* that the 12 Apoſtles were under Chriſt as the Prieſts under the Chief Prieſts? I trow not. That they were under him none queſtions; but not as Prieſts, neither in a Proteſtant or Popiſh Senſe. The Number of 12 has no relation to the Prieſthood, the Prieſts were divided into 24 Orders and not into 12. 1 *Chron.* 24.

3. *It is manifeſt,* that the 72 *Diſciples* anſwer'd the *Levites?*

The Learned Aſſertors of Prelacy make 'em to anſwer the 72 Elders, (who were not a Bench of *inferior Levites*) under *Moſes,* who was no High Prieſt) the ſupreme Power was lodg'd in 'em, which he'll

ſcarce

ſcarce allow the Presbyters, much leſs the Deacons, whom the 70 Diſciples repreſented according to the Rector's Parallel.

'He ſeem'd, ſays the Rector, to leave his Church 'in a State of *Oligarchy*, or in the Power of 12.

Anſ. The Writers of Politicks ſay, *that Oligarchy is the Corruption of Ariſtocracy. Burgerſdicius* deſcribes it to be the Oppreſſion of the Multitude by a few of the Nobles. And did our Lord leave his Church in ſuch a State?

'Neither, ſays he, did Chriſt commit the Power 'unto the 12 'emſelves, but was wholly ſilent therein. *How then came they by it?* He adds, *by Order of Nature, one wou'd think.*

Anſ. And truly *one wou'd think* the Rector were in a Dream, when he makes the Apoſtles to govern the Church by an uſurped Power which Chriſt never committed to them.

We'll now conſider his Scripture Inſtances of Ordination without Presbyters.

I *Inſtance.*

1. His firſt Inſtance of Ordination in *Acts* 1. we are not concern'd in; unleſs it be to obſerve, that if *Matthias* was ordain'd, as he ſaith he was, 'tis an Inſtance of Ordination without Impoſition of Hands.

II *Inſtance.*

'2. The next is the Ordination of the 7 Dea-'cons, *Acts 6.* They were, ſaith he, deſign'd to diſtri-'bute the publick Alms unto the Poor; the multi-'tude of Believers choſe 'em, the Apoſtles approv'd 'em, and appointed 'em over that Buſineſs, by Faſt-'ing and Prayer, and laying on of Hands, *v. 6.* 'whereby alſo they became ordain'd to the Miniſtry.

Anſ. It's obſervable here,

1. He acknowledges the People's Right to chuſe their Miniſters, tho' he does not tell us why they are depriv'd of it.

2. He owns theſe 7 Deacons were to ſerve the Poor,

Poor, but adds, their Ordination for that Buſineſs made 'em alſo Miniſters. But this is a great Miſtake, as will appear by the 7 enſuing Reaſons.

1. Becauſe the Apoſtles found it too difficult to ſerve the Poor and attend the Miniſtry, *Acts 6. 2, 3, 4. 'Tis not reaſon we ſhou'd leave the Word of God and ſerve Tables, wherefore look out among you ſeven Men, whom we may appoint over this Buſineſs; but we will give ourſelves continually to Prayer, and to the Miniſtry of the Word.*

So that the *Miniſtry of the Word* and the *Serving of Tables* are diſtinct Offices--- If Serving of Tables was a hinderance to the *Apoſtles* Miniſtry, wou'd it not be ſo to the *Deacons?*

2. The occaſion of chuſing Deacons was the Neceſſity of the Poor, the People choſe 'em not to *preach*, but *ſerve* Tables. There's not one Syllable of their Ordination to the Miniſtry of the Word.

3. *Ability, or Aptneſs to teach*, is not mention'd among the Qualifications of *Deacons*, as 'tis in thoſe of a *Biſhop*, 1 *Tim.* 3. The Apoſtle diſtinguiſhes the *Biſhop* from the *Deacon* by this διδακτικὸς *apt to teach*, which is not requir'd in the *Deacons*.

4. The VIth *General Council of Conſtantinople* held *A. D.* 692. in which were 166 *Biſhops*, acknowledges the Scripture-Deacons to be no more than Overſeers of the Poor, and that this was the Senſe of the Fathers of former Ages. *Can.* 16.

5. About the middle of the *Vth Age*, the Deacons in caſes of urgent Neceſſity were permitted to read *Homilies* in the Church.

6. If the Ordination of 'em as Deacons, made 'em Miniſters of the Word, how comes the Church to ordain 'em again?

7. How comes their Ordination to *ſerve Tables*, to make 'em alſo Preachers? They may as well ſay, the Ordination of a Pariſh Prieſt makes him a Dioceſan Biſhop.

But

But let us hear the Reaſons.

'Tis ſaid, *Stephen*, one of 'em, did great Wonders, *v.* 8, 10.

Anſw. 'Tis not ſaid he preach'd, but *diſputed in the Synagogue*, which any private Man might do, *v.* 9. 1 *Pet.* 3. 15.

'Tis further urg'd, that *Philip*, one of 'em, afterwards preach'd at *Samaria*.

Anſ. While at *Jeruſalem* he exercis'd the Office of a Deacon, *Acts* 8. 4, 5. and then might be advanc'd to the Degree of an Evangeliſt; and Biſhop *Pearſon* ſays he really was ſo at this time he preach'd. *Lect. V. in Act. p.* 66.

Philip preach'd as a *Miniſter*, and not as a *Deacon*, and if he had done otherwiſe it is but what was uſually done by gifted Men in thoſe extraordinary times.

Grotius quotes *Acts* 11. 20. for private Perſons preaching in thoſe times of Perſecution. *in Acts* 8. 5.

Hilarius the Deacon ſays, that in the beginning of Chriſtianity all were permitted to preach and explain the Scriptures, 1 *Cor.* 14. 24. --- *in Eph.* 4.

Thus *Apollos* did, tho' not baptiz'd with the Baptiſm of Chriſt, and therefore not then ordain'd by the Apoſtles, *Acts* 18. 24, 25.

Origen preach'd without Ordination, and ſo do the Fellows of Colleges in *Oxford* and *Cambridge* ſometimes, as I have been inform'd.

'*Presbyters* cou'd not ordain, ſays the Rector, be'cauſe *Philip* the Deacon cou'd not confer the Holy 'Ghoſt on the Believing *Samaritans*, *p.* 7, 8.

Anſ. No more can the Biſhops confer the Holy Ghoſt. *Timothy*, *Titus*, and other Evangeliſts had Power to ordain, but not of giving the Holy Ghoſt. Beſides, Dr. *Hammond* and ſeveral others, think that Confirmation only is intended there, and the Rector inclines to it.

III. *Inſtance.*

'He finds another Ordination *Acts* 9. 17. where 'tis

'tis ſaid that *Ananias* laid his Hands upon *Saul*; this might be to ordain him.

Anſ. According to this Hypotheſis, *Saul* was ordain'd before he was baptiz'd; that is, he is firſt made an *Apoſtle*, then a *Chriſtian*. And this is ſufficient to expoſe this Inſtance as impertinent.

IV *Inſtance.*

'The next he conſiders, is the Ordination in *Acts* '13. 1, 2, 3. Now there were in *Antioch* certain Pro'phets and Teachers, and the Holy Ghoſt ſaid un'to 'em, Separate me *Barnabas* and *Saul*. The Per'ſons here ſpoken of were *Teachers*, i. e. *Ordinary Mi'niſters*, but call'd *Prophets*, becauſe they receiv'd this 'ſpecial Command from Chriſt to ordain *Barnabas* 'and *Saul*.

Anſ. What the Rector advances under this Head is ſo little to the purpoſe, that I might juſtly overlook it; however, I'll annex a few Remarks, leſt his Friends ſhou'd think him ſlighted.

Mr. *Owen* from this Text, argu'd that Presbyters have Power to ordain; for the *Ordainers* were *Teachers* and *Prophets*, who according to Mr. *Gipps* himſelf, were *Ordinary Miniſters*.

The Ordainers here were *Teachers* or *Presbyters*. Either this Ordination is a Precedent to us or not. If not, how can we be ſure that thoſe of *Timothy* and *Titus*, or any other, be ſo; if it be a Precedent, as the Learned affirm, then *Presbyters* (here called *Teachers*) have Power to ordain.

The Text does not tell us who, or whether any preſided, but the Commiſſion for Presbyterial Teachers to ordain is in expreſs Terms. Take *Prophets* in what Senſe you pleaſe, it alters not the caſe, ſince they did not act in their Ordinations as Prophets, or extraordinary Officers, but as Teachers.

Prophets, according to the common Acceptation of the Word, is to predict Things to come. Now the Gift of foretelling future Events did not properly conſtitute

a

a different Order of Men; for *Women* as well as Men propheſied, but I preſume it will not be allow'd that they might ordain as *Propheteſſes*. *Acts* 21. 9.

In a Word, let 'em be what they will, 'tis ſufficient that here is an inſtance of Presbyters Ordaining, and that by the Authority of the Holy Ghoſt.

V *Inſtance.*

'The Ordination mention'd *Acts* 14. 23. were by 'Apoſtles and not by Presbyters; ſaith he, *they or-* 'dain'd *Elders* [Presbyters] *in every Church, i. e.* they 'the Apoſtles alone without Presbyters.

Anſ. Good reaſon why, becauſe they were new gather'd Churches that had no Miniſters in 'em, till conſtituted by the Apoſtles. Presbyters could not ordain before they had a Being

They ordain'd Presbyters in every Church; not one but many, and why not Biſhops alſo if they had been neceſſary.

'Tis evident there were none at this time. 'Tis as evident from this Inſtance, that the *Apoſtles* left the Churches under the Government of theſe *Presbyters*, without *ſuperior Biſhops*. How come the Apoſtles not to ordain Biſhops in every Church? If they had been neceſſary, doubtleſs they wou'd have done it.

But they intended to return to viſit 'em again, and then appoint Biſhops for their Succeſſors.

Anſ. That's falſe, for *Paul* commits the Care of the *Epheſian Church* to the *Presbyters* there, when he took his laſt leave of 'em, and aſſur'd 'em by the Infallible Spirit they ſhou'd ſee his Face no more. *Acts* 20. 17. 28. *v.* 25. *I know — ye ſhall ſee my Face no more.* Can any thing be more poſitive? How comes he then not to leave a ſuperior Biſhop over theſe Presbyters as his Succeſſor? No Inſtance can be given in all the New Teſtament of the Apoſtles ordaining a ſingle Perſon to ſucceed 'em as a fixed Officer in the Government of any one Church when they took their laſt leave of it.

When *Paul* left *Timothy* at *Epheſus*, he intended to come again, and that ſhortly. 1 *Tim.* 3. 14.

As for *Titus*, after he had ordain'd Presbyters to govern the *Cretian Churches*, the Apoſtle calls him away and directs him to come to *Nicopolis*. *Tit.* 3. 12.

But theſe Elders were ſubject to the *Apoſtles?*

Anſ. And were not Biſhops equally ſubject to the Apoſtles? Were the Elders ſubordinate to the Apoſtles, ſo were *Timothy* and *Titus* his ſuppoſed Biſhops. The Epiſtles directed to 'em are convincing Evidences of their Subordination to *Paul*, who writes 'em in an Authoritative Style. 1. *Tim* 1. 18. & 4. 6. & 6. 13, 14. 2 *Tim.* 4. 1, 9, 13. Biſhop *Timothy* is ordered to bring his Cloak and perſonally to attend the Apoſtle, which is a ſign of his Subjection to him.

Therefore all the Reaſonings from the Subordination of Presbyters to the Apoſtles are impertinent; for *Timothy* and *Titus*, the ſuppoſed Biſhops of the New Teſtament, were ſubordinate to the Apoſtles. So that if Presbyters had no Governing Power, no more had Biſhops, for theſe were under the Apoſtles alſo.

VI *Inſtance.*

'In *Acts* 19. 6. he finds an Ordination, in which '*Paul* only laid Hands on 12 Perſons at *Epheſus*, and 'not *Timothy* and *Eraſtus*, who were with *Paul* at 'this time. *Acts* 19. 22. *p.* 17.

Anſ. 'Tis not ſaid *Timothy* and *Eraſtus* were with *Paul* when he laid Hands on thoſe 12 Men: *v.* 22. ſpeaks of *Paul*'s ſending 'em to *Macedonia*, which was about two Years after. *Acts* 19. 10. 21, 22.

2. But ſuppoſe they had been with him; *Paul* laid Hands on thoſe 12 Men *to confer the Gift of the Holy Ghoſt, and not Ordination, ſo* Acts 19. 6. *And when* Paul *laid his Hands upon 'em, the Holy Ghoſt came on 'em, and they ſpake with Tongues and propheſied.* Now *Timothy* and *Eraſtus* cou'd not confer this extraordinary Gift; therefore did not lay on Hands. This Power was

peculiar to the Apoſtles. *Ananias*'s Caſe was ſingular, and depended on a particular Revelation.

3. If there be any Force in this Argument, it excludes *Biſhops* alſo from the Power of Ordination, ſince they can't confer the Gifts of the Holy Ghoſt, which were given by the Apoſtles Hands. Beſides, if *Timothy* was a Biſhop, why did not *Paul* joyn him in that Ordination, if he was then preſent?

VII *Inſtance.*

'The *Rector* thinks that the *Corinthian* Elders had 'no Power of Excommunication. *Paul*, ſays he, 'decreed it, and commanded 'em to confirm and 'publiſh it. 1 *Cor.* 5. 3, 4, 5.

Anſ. If they had no Power to excommunicate, why does the Apoſtle reprove 'em for not doing it? 1 *Cor.* 5. 2. *Ye are puft up and have not rather mourn'd, that he who has done this Deed might be taken away from among you.*

How? *by Excommunication.* Therefore directs 'em when they were *gather'd together --- to deliver ſuch an One to Satan, v.* 4, 5. and further, he enjoyns 'em to purge out this old Leven, to avoid diſorderly Walkers, and to *Judge them that are within. v.* 7, 13, 14.

To *Judge* is to *Decree*, as the Rector expounds it in *v.* 3. ſo that according to his own Interpretation the *Elders* had Power to Decree an Excommunication.

I don't know why *Presbyters* ſhou'd be deny'd the Power of Excommunicating, when 'tis frequently granted *Lay-Men* in the *Biſhop's Court*, where the *Lay-Man* decrees and paſſes Sentence againſt the Offender, and then ſends it to the *Parſon* of the Pariſh to be read in the Church, which his Clark or any other Pariſhioner may do as well as himſelf, without Uſurping the Rights of the Miniſtry as much as the *Lay-Biſhop* does.

If my Lord the Biſhop can delegate his governing Power to a *Lay-man*, why not his ordaining Power?

If Lay-Chancellors may be impower'd to govern the Church, why not to ordain Miniſters? ſince *Government* is as much a part of the Miniſterial Office as *Ordination* is.

'The ſame Apoſtle, ſays Mr. *Gips*, excommunica-'ted *Hymeneus* and *Alexander*, no Elder joyning with 'him. 1 *Tim.* 1. 20. *p.* 17.

Anſ. it can't be prov'd there were any Elders in *Epheſus* at this time; or if there were, that they did not joyn with him.

But if the Apoſtle did it himſelf by his Apoſtolical Power, I ſee no advantage the Adverſaries can make of it, except they can prove that Biſhops are endu'd with the ſame Apoſtolical Power.

VIII *Inſtance*, *p.* 18.

'He notes from 2 *Tim.* 1. 6. That *Timothy* was or-'dain'd by *Paul* without Elders mention'd. This 'Scripture, ſays he, the Presbyterians ſeldom take 'notice of. Mr. *Pryn* paſſes it over in ſilence.

Anſ. That's falſe, for Mr. *Pryn* does mention it, and allows that *Paul* laid on his Hands in Conjunction with the Presbytery. *Unbiſh. of Tim. & Tit. p.* 76. *Edit.* 1660.

Mr. *Owen* alſo conſider'd this very Scripture, and obſerv'd that *Paul*'s laying on of Hands upon *Timothy* might be for conferring the Holy Ghoſt, which was given by the laying on of the Apoſtles Hands. *Plea*, *p.* 46. If he laid Hands for Ordination, 'tis certain he joyn'd the Presbyters with him, which ſhews they had an inherent Power of Ordination. 1 *Tim.* 4. 14.

'But the Rector promis'd to ſhew, 1 *Tim.* 4. 14. 'makes little or nothing for Presbyterian Ordinati-'on. The Words are theſe; *Neglect not the Gift* '*that is in thee, which was given thee by Prophecy, with* '*the laying on of the Hands of the Presbytery.*

Anſ. As we think, this is a clear Inſtance for Ordination by Presbyters; no, ſays he, *it makes little or nothing for it.* But let us hear his Proof, which he attempts by four Things. I. 'He

'1. He says, *Timothy* was ordain'd first a Presby-
'ter by Prophecy with the Presbytery, and then a
'Bishop by *Paul. How does he prove this? Why?*
'*Paul* was ordain'd twice, first a Minister of the
'Word in ordinary, then unto the Apostleship of
'the Gentiles, *p.* 20.

Ans. 1. This is false. How came the Rector to say *Paul* was but an ordinary Minister at first, when *Paul* reckons himself one of the Apostles from the time of his Conversion. *Gal.* 1. 15, 16, 17. *To reveal his Son in me that I might preach him among the Heathen, neither went I up to* Jerusalem (*i. e.* immediately upon his Conversion) *to them who were Apostles before me.* This implies, he was an Apostle himself at that time.

'Tis strange how any Man can call St. *Paul* an ordinary Minister, who had the extraordinary Gifts of the Spirit, and was reputed to be one of the *Chief Apostles! Acts* 9. 17.

Was he but an *ordinary Minister*, who receiv'd the Gospel by *extraordinary Revelation*? *Gal.* 1. 12. Bishop *Pearson* owns *Paul* to be an Apostle before the Mission mention'd in *Acts* 13. 1, 2. *Annal. p.* 2. *& Lect. in Act. Apost. p.* 74, 75. So does *Eusebius*, *Eccl. Hist.* 2. 1.

2. *Paul* was sent by Revelation unto the Gentiles before the Ordination mention'd *Acts* 13. as appears from *Acts* 22. 18, 21.

By that Ordination he only enter'd upon the stated Exercise of his Apostolical Ministry among the Gentiles at the Door of Ordination, and that by Presbyters, for a President of Ordination to the Gentile Churches. Now, if *Presbyters* may lay Hands upon an *Apostle*, much more on *Inferior Ministers.*

3. He allows that *Timothy* was made a *Presbyter* by *Presbyters*, but does not prove that he was made Bishop by *Paul.*

Nor does it appear any where that *Paul* was twice ordain'd. He was call'd to the Work in an extraordinary manner, but God wou'd have him now enter at the common Door, *i. e.* by Ordination. 11

'II. If *Timothy* was ordain'd but once, then, ſaith 'he, by *Prophecy* ſignifies by *Prophets*, and theſe Pro-'phets were *Paul* and *Silas*.

'The Presbyters mention'd here, might have been 'Prophets too, and ordain'd *Timothy* according to 'Prophecy. *p.* 21, 22.

Anſ. Let's ſee how the Words run with the Rector's Explication. *Neglect not the Gift that is in thee, which was given thee by Prophets, with the laying on of the Hands of the Prophets.* Profound Senſe!

2. By *Prophecy* we underſtand, the Prophecies that went before of *Timothy*. 1 *Tim.* 1. 18. But who theſe Prophets were, the Text is ſilent.

III. 'The Word *Presbytery*, ſays he, is borrow'd 'from the Jewiſh Church: *Moſes* took the Heads of the '12 Tribes to be aſſiſtant to him in the Government, 'unto theſe anſwer'd the 12 Apoſtles; but at length 'God commanded him to chuſe 70 Elders. *Numb.* '11. 16. *p.* 23.

Anſ. 1. The Rector in *p.* 1. made Chriſt and the 12 Apoſtles to anſwer to the High-Prieſt and Inferior Prieſts, and in *p.* 2. ſaid it was manifeſt it was ſo: but now by a new Manifeſtation he tells us the 12 Apoſtles anſwered the Heads of the 12 Tribes.

2. Where is it found that *Moſes took the Heads of the 12 Tribes to be his Aſſiſtants in the Government*, before the 70 Elders were choſen? *Moſes* himſelf gives a different Account. He govern'd alone, till upon *Jethro*'s Advice he choſe not 12 Heads of the Tribes, but *Rulers* of Thouſands, Rulers of Hundreds, of Fifties and of Tens. *Exod.* 18. 13, 25. *Deut.* 1. 15.

3. The 70 Elders to whom the Presbytery anſwers, were, by the Rector's Confeſſion, choſen to be *Moſes*'s *Aſſiſtants in the Government*. If ſo, then Presbyters have Power of Government.

The Jewiſh *Sanedrin* was intruſted with the Power of *Ordaining Elders*. Now if the Presbytery anſwers the *Sanedrin*, as the Rector owns it does, then the or-

daining Power belongs to *it*. The Reſtriction was not till the time of *Hillel*.

'The Rector adds, that every Apoſtle in his Plan-'tation, had his Presbyteries in the Cities where he 'had ſettled Churches, but that Apoſtle was Head of 'em.

Anſ. 1. Every conſtituted Church had a Presbytery, but no *Apoſtle* calls the Presbytery of any Church, *his Presbytery*.

2. What if two Apoſtles ſettl'd a Church in Conjunction, as *Paul* and *Barnabas* did many? Whoſe then was the Presbytery? Was it divided between 'em, or were they joynt Heads of it? That can't be, ſince one Church is allow'd to have two Biſhops.

3. The Elders at *Jeruſalem* had Apoſtles, Prophets and Evangeliſts ſuperior to 'em, *Acts* 15. 2. but we don't find that they were ſubject to one more than the other of 'em.

4. Were not the Apoſtles *Heads* of the Biſhops alſo? Yes. Therefore the Apoſtles Superiority over Presbyters does not more diminiſh their Power, than their Superiority over Biſhops does diminiſh theirs.

At length the Rector grants, 'That *Timothy* was 'ordain'd by the *Presbytery*, of which *Paul* was the 'principal Head. *p.* 25.

Anſ. If the Apoſtle joyn'd the Presbytery with him in Ordination, as the Rector confeſſeth he did, 'tis ſufficient to prove, *That Presbyters have an inherent Power of Ordaining*, which is all we plead for.

The Apoſtle's being Preſident, makes no more for Biſhops then Presbyters, ſince neither of 'em pretend to ſucceed the Apoſtles in their Apoſtolick Power as ſuch. All our Presbyteries have a Preſident, or Moderator, *pro tempore*, for Orders ſake.

IV. The Rector ſays, 'that *Timothy* was properly 'ordain'd by Prophets, in the Preſence or Witneſs, 'and with the Conſent of the Presbyters. *p.* 28.

Anſw. How comes *Timothy* to be ordain'd by Pro-

phets here, when in *p.* 15. he said, that he was ordain'd by the Presbytery?

The laying on of the Hands of the Presbytery, signifies more than their *Presence, Consent* and *Witness*; for the *Presence, Witness* and *Consent* of the People was requir'd, as he confesses, but they never laid on Hands in Ordination.

CHAP. III.

Timothy *and* Titus *were Evangelists, no President Officers. The Government of the* Ephesian *Church committed to Presbyters; the Perpetuity of this Government evidenc'd. Objections against it answer'd.* Ignatius's *Bishop Parochial, prov'd from his suppos'd Writings.*

'ST *Paul,* in his Absence from the Churches, as 'the Rector says, *p.* 45. did not commit the Go'vernment to the Presbyteries in Parity, but appoint'ed One as Supreme to preside over 'em in his Ab'sence, and by consequence to succeed him when he 'departed the World. This he did in *Ephesus* and '*Crete,* and by Consequence in all his other Churches, 'and the rest of the Apostles must be presumed to do 'the same.

Ans. 1. If the Apostle did not appoint *One Presbyter as Supreme to preside over the rest, and to succeed him in the Government of the Presbyters,* then the Government, by his own Confession, must lodge in the Presbyters. In the Prelatical Church, Bishops are chosen out of the Presbyters.

2. The Scripture gives no account that *Timothy* and *Titus* were ordain'd to be the Apostle's Successors in *Ephesus* and *Crete*; they were *Evangelists,* and as such

supe-

ſuperior to Biſhops. And can we think that theſe extraordinary unlimited Officers were degraded to the Station of ordinary fixed Paſtors?

3. The Apoſtle in his Abſence committed the Government of the *Epheſian* Church to the Presbyters. *Acts* 20. 17, 18. 25. 28.

He now took his laſt Leave of 'em; and this was a proper Seaſon to mention his Succeſſor, but there's not one Word of a *ſingle Perſon*, to ſucceed him in the Preſidency there over the Presbyters.

The whole Government of the Church is committed to the Presbyters of *Epheſus*; and *Paul* adds, it was conſign'd to 'em by the Holy Ghoſt, who made 'em Biſhops to rule the Church of God. *Acts* 20, 17,--28.

More particularly in this Presbyterian Eſtabliſhment at *Epheſus* without a ſuperior Biſhop, 'tis obſervable,

1. It's a Divine Eſtabliſhment; the Apoſtle was guided by the Holy Ghoſt in this Determination. *vid.* 28. *ibid.*

2. It was the laſt Settlement he intended to make there, and therefore he tells 'em they ſhould *ſee his Face no more. Ver.* 25.

3. 'Twas intended for a perpetual Eſtabliſhment, not only in the Church of *Epheſus*, but in all other Churches. That it was perpetual appears, becauſe

The Apoſtle gave 'em his dying Thoughts, for he poſitively tells 'em, he ſhou'd *ſee their Faces no more.* If any therefore ſay it was temporary, he ought to prove it.

Beſides, *Paul* in his Diſcourſe with the *Epheſian* Presbyters does not give the leaſt Hint of any Biſhop he had ſet over 'em, or that he intended to ſet one hereafter; this therefore was the laſt and determining Settlement.

4. No Reaſon can be given why this Government ſhou'd be afterwards chang'd, ſince 'tis here ſettled by him, with whom there *is no Variableneſs* nor *Shadow of turning.* He is always in one Mind.

Three Things urg'd by the Adversary for the Change of this Government:

'1. That the Apostle committed the Government 'of this Church, *in his Absence*, unto these Presbyters '(or Bishops) *For*, says the Rector, *I'll suppose at pre-* '*sent that the Title and Power of Bishops belong'd to 'em.*

Ans. Here's an Acknowledgment that the Government of the *Ephesian* Church was at first devolv'd upon the Presbyters there; but, *'twas during his Absence*, say they.

A. Be it so; but his *Absence was to be perpetual*, if any Credit be to be given to an inspired Person, who tells 'em expressly, *I know ye shall see my Face no more. Acts* 20. 25.

'2. *Paul* being set at Liberty, or returning back 'from *Italy* to the *East*, and being now old, and 'finding Divisions every where encreas'd, constituted '*Timothy* Bishop of *Ephesus*, as doubtless he did in 'all other Places.

Ans. Doubtless not a Word of all this is true, the Divisions excepted; the Insinuation, that the Epistle to *Timothy* was written after *Paul*'s Imprisonment at *Rome* is false. The Scripture no where says that *Paul* constituted *Timothy* Bishop of *Ephesus*. St. *John* was there for some Time after St. *Paul*'s Departure, so that there was no need of a Bishop, while an Apostle cou'd oversee the Church himself. *Euseb.* 3. 17, 18. *Iren. adv. Hær.* 3.

'And that *Paul* made *Bishops* in all other Places, is what was never yet prov'd, if by these he means *Dioceses*.

Here, he adds, 'That *Timothy* left a Successor, be-'cause Christ directs his Message to the *Angel* of the 'Church in the singular Number, and not to the 'Presbytery in the plural.

Ans. The Word *Angel* is taken collectively for a Multitude, so 'tis in *Rev.* 14. 6. *I saw another Angel fly in the midst of Heaven*, i. e. many Ministers. So

Mal

Mal. 2. 7. *The Prieſts Lips* (in the plural Number) *ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth, for he is the Meſſenger.*----*He*, in the ſingular Number, *is the Meſſenger* (or Angel as the LXX) *of the Lord.* Here all the *Jewiſh* Prieſts are ſpoken of as if they had been one ſingle Man; nay more, they are call'd the *Angel*, juſt as the Paſtors of the ſeven *Aſian* Churches are term'd.

Or theſe Angels might be Preſidents of thoſe Preſbyteries, becauſe they are conſider'd there as the Diſpenſers of the Word and Sacraments, which is not the Office of a *Dioceſan* Biſhop, as diſtinct from Preſbyters.

If by the Angels of the *Aſiatick* Churches we underſtand their Dioceſan Biſhops, then they are their Biſhops, who are expreſly charg'd with all theſe Sins, for which God threatens to remove their Candleſticks, for the Declenſions there are imputed to the Angels of the Churches.

To prevent ſo invidious a Reflection, we ſay, that by Angels are not underſtood any particular Men, but the Paſtors, and their Churches; and therefore the Epiſtles in the 2d and 3d of *Revelations* end thus: *He that has an Ear let him hear what the Spirit ſaith to the Churches.* Rev. 2. 7. 17. 29.----

By *Angel* therefore is not meant a ſingle Perſon, but a Multitude; upon which Account we find a Change in the Number; ſo *Rev.* 2. 10. *Fear none of thoſe Things which* [thou] *ſhalt ſuffer, behold the Devil ſhall caſt ſome of* [you] *into Priſon*, in the Plural Number.

Beſides, the Word *Angel* does not import Juriſdiction and Government, which is appropriated to Dioceſans, but is a Name of Miniſtry, and ſignifies a *Meſſenger* or *Servant*, and ſo every Miniſter is an Angel or Meſſenger of the Church.

Again, there's no mention made of thoſe *Aſiatick* Angels, as an Order ſuperior to Presbyters; and till this be prov'd, the Argument drawn from 'em is inconcluſive.

Ephe-

Epheſus, the firſt of the ſeven Churches, had at this Time a Presbytery of true Scriptural Biſhops ſettled in it. *Acts* 20. 17. 28. which is ſufficient to overthrow the Arguments drawn by Prelatiſts from the Apocalyptical Angel.

'3. The third Reaſon to prove the Change of '*Presbytery* into *Prelacy*, is taken from *Ignatius*'s Epi-'ſtle to that Church, in which he Names *Oneſimus* 'their Biſhop; and therefore *Timothy* left an Epiſco-'pal Succeſſor.

Anſ. If *Ignatius* be genuine, which is very doubtful, all that can be gathered from him, is, the Name of *Biſhop*, which the Holy Ghoſt gives to all *Presbyters* in common, in his Time began to be appropiated to the ſenior Presbyter, who for Order's-ſake preſided over the reſt in their Aſſemblies, but without any Power of Juriſdiction over his Brethren. And when he died, the next to him ſucceeded; tho' afterwards, when the ſenior Presbyter proving not fit for the Place, they chang'd the Succeſſion by Seniority, into that by Election, as *Hilarius* the Deacon affirms *in Epheſ.* 4.

The *Presbyteries* choſe the fitteſt Perſon to be their Moderator or Preſident, as is done in all the Preſbyteries of the Reformed Churches. Now, that *Preſident* had no new Ordination, or Authority; and therefore primitive Biſhops were not of the ſame Species with the modern.

That this was the primitive Biſhop, is proved in the *Plea*.

That *Paul* fix'd more than one Biſhop in a Church, *Phil.* 1. 1. *Acts* 20. 28. and therefore congregational Biſhops were common before *Ignatius*'s Time; and that *Ignatius*'s Biſhop, was but the Paſtor of a Church, or a Parochial Biſhop only, will evidently appear from the enſuing Paſſages taken out of his Epiſtles. In the Days of *Ignatius*,

1. The whole Dioceſs met, together with the Biſhop,

ſhop, for publick Worſhip, which ſhews that it exceeded not the Bounds of a modern Pariſh. *Ad. Smyrn. Edit. Voſ. p.* 6. *ad. Eph. p.* 20, 33, 34. *ad. Magn. Phil.*

2. Baptiſm was generally adminiſtred by the Biſhop within his Dioceſs, which proves it to be Parochial. *Ad. Smyrn. p.* 6.

3. The Biſhop had but one Communion-Table in his whole Dioceſs, at which he adminiſtred the Lord's-Supper to his whole Flock; therefore they were not very numerous. *Ad. Phil. p.* 41. *Tert. de Cor. Milit. p.* 338.

4. No Marriages were made without the Biſhop. *Ad. Poly. p.* 13.

5. The Biſhop himſelf took Care of the Poor of his Dioceſs. *Ad. Poly. p.* 12, 13.

Now what Dioceſan Biſhop can perform all the above-mention'd Acts in his Dioceſs, which perhaps conſiſts of Hundreds of Pariſhes? But they are very conſiſtent with the Duty of a Parochial Biſhop, and ſuch a one *Ignatius*'s Biſhop was, nay muſt be.

The learned Mr. *Boyſe* of *Dublin, in his Account of the ancient Epiſcopacy*, has, in my Judgment, put that Matter beyond Diſpute, if Demonſtration may paſs for Argument. *Printed at* London, 1712.

'But, ſays the Rector, *Titus* was left in *Crete* to 'ordain Elders in every City.

A. Titus was an Evangeliſt, part of whoſe Work was to ordain; but 'tis no where ſaid that *Paul* made him Biſhop of *Crete*. He was ſoon ſent from thence to *Nicopolis*, as *Tit.* 3, 12.

After he went this time from *Crete*, we never read of his returning thither again. But after this we find him ſent into *Dalmatia*, and we hear no more of him. 2 *Tim.* 4. 10.

If *Timothy* was not a Biſhop of *Epheſus*, no more was *Titus* of *Crete*, for the Epiſtles directed to both are of the ſame Strain, and were both Officers of the ſame Species, *viz.* Evangeliſts.

CHAP.

CHAP. IV.

Timothy *no Biſhop* (*of* Epheſus) *but an Evangeliſt. The Nature and Duration of the Evangelick Office conſider'd. Dr.* Pearſon's *Chronological Scheme in Favour of Biſhop* Timothy *refuted.* Paul *writ his firſt Epiſtle to* Timothy *before his Impriſonment at* Rome, *prov'd at large. The Presbyterial Eſtabliſhment at* Epheſus, *unalterable.*

'THE leading Argument, ſays the Rector, for '*Timothy*'s being Biſhop of *Epheſus*, is ground-'ed on 1 *Tim.* 1. 3. *I beſought thee to abide ſtill at* E-'pheſus *when I went to* Macedonia.

Anſ. To abide ſtill, does not imply a continued Reſidence; for the ſame *Timothy* is ſaid to abide ſtill at *Berea*, of which 'tis not as much as pretended that he was Biſhop. *Act.* 17. 14.

But *Silas* and *Timothy* abode there ſtill, *i. e.* at *Berea*, and yet, *Verſ.* 15. *are ſent for away.* So that his ſtay there was but ſhort. See alſo 1 *Cor.* 16. 6, 5. *It may be I will abide, yea, and Winter with you.----I'll not ſee you now by the Way, but I truſt to tarry a while with you.* Here to *abide*, ſignifies, to *tarry a while.*

2. That he was not fix'd as Reſident at *Epheſus*, is evident, becauſe the Apoſtle calls him from thence to *Rome*, and ſent *Tychicus*, the Evangeliſt, to *Epheſus*, 2 *Tim.* 4. 9, 21. *Do thy Diligence to come ſhortly to me*, i. e. at *Rome.* We don't read that *Timothy* ever return'd to *Epheſus* again. Let the Adverſaries make it out if they can.

And ſuppoſe he did return, of which there's not one Word in Scripture, this would be of no uſe to them, becauſe,

3. *Timo-*

3. *Timothy* was an Evangeliſt, 2 *Tim.* 4. 5. *Do the Work of an Evangeliſt*; but Biſhops are not Evangeliſts. Now,

Evangeliſts were unfix'd Officers, ſent by the Apoſtles as their Collegues to ſupply their Abſence in the New-planted Churches, to guide the People, and their ſtated Paſtors who were reſident with 'em, during the preſent Neceſſity. 1 *Cor.* 3. 6. 1 *Cor.* 16. 10. and 4. 17.

Theſe Evangeliſts had Power to ordain Miniſters where there was need of 'em. *Epheſ.* 6.

Theſe *Evangeliſts* were temporary Officers in the Church, and ceaſed with the Apoſtles and Prophets. So that if this be a leading Argument, 'tis a blind one.

'The Diſſenters, ſays he, to avoid the Force of 'this Argument ſay, that the firſt Epiſtle to *Timothy* 'was writ before the Meeting at *Miletus*, by which 'the Apoſtle committed the Flock to the *Epheſian* 'Elders, and not to 'em.

Anſ. Not only the Diſſenters ſay that this Epiſtle was writ before the Congreſs at *Miletus*, but 'tis the prevailing Opinion of moſt *Chronologers*, the moſt learned Aſſerters of Epiſcopacy not excepted, as Biſhop *Hall*, Dr. *Hammond*, *Grotius*, *Lud. Capellus*, Dr. *Lightfoot*, *Cary*; *Gothofredus* quotes *Athanaſius*, *Baronius*, as of the ſame Opinion. The *Rhemiſts* were ſenſible of this, therefore don't deliver 'emſelves ſo confidently upon the Subject as the *Rector* does.

But let the Epiſtle be written after, it does not prejudice our Argument from *Acts* 20. 17, 28. (*vid. cap.* 3.) nor can it do ſo till expreſs Scripture be forbid to paſs for Evidence.

'The Characteriſtick, adds he, of the preciſe time 'of *Paul*'s beſeeching *Timothy* to abide at *Epheſus*, 'is ſet down by *Paul* himſelf, 1 *Tim.* 1. 3. This was, 'ſays Dr. *Pearſon*, at any of thoſe Times of *Paul*'s 'going into *Macedonia*, remember'd in the *Acts*, and 'therefore 'twas after the Apoſtles bid the *Epheſians* 'farewel at *Miletus*.

Anſ.

Anſ. Tho' *Luke* in *Acts* 20. does not mention *Timothy*'s being left at *Epheſus*, 'tis enough that *Paul* mentions it, 1 *Tim.* 1. 3. *I beſought thee to abide ſtill at Epheſus, when I went into Macedonia.*

'Tis certain *Luke* does not mention all the Journeys of *Paul*, and *Timothy*; there are other Paſſages omitted by *Luke*, that are mention'd by *Paul* in his Epiſtles to the *Corinthians*, *Romans*, *Theſſalonians*, *Timothy*. Thus *Luke* takes no Notice of *Paul*'s being at *Troas*, *Illyricum*, *Arabia*, 2 *Cor.* 2. 12. *Rom.* 15. 19. *Gal.* 1. 17. nor of *Timothy*'s Journey to the *Theſſalonians*. This is but what is uſual in Hiſtories, for one Author to ſupply what is omitted by another.

So what is omitted by *Luke* is mention'd by *Paul* to *Timothy*, viz. *That he beſought him to ſtay at Epheſus*, 1 *Tim.* 1. 3. *Luke* no where mentions *Titus*, *Paul*'s Companion, whom the Apoſtle ſo often mentions in his Epiſtles.

' *Paul*, after his Releaſe from his Impriſonment at ' *Rome*, continues the *Rector*, went back to viſit the ' Eaſtern Churches.---In his Paſſage by *Crete*, he ' planted a Church there, for no other Time can be ' aſſign'd for it but this, *p.* 87.

Anſ. All this is confidently affirm'd, but here's no Proof that he viſited the *Epheſian* Church after his Impriſonment at *Rome*.

As for *Paul*'s viſiting of *Crete*, the learned *Lightfoot* aſſigns another Time, and that was when he returned from *Macedonia* to *Greece*, *Acts* 20. 2. and then he left *Titus* there. *Tit.* 1. 5.

' The Rector wou'd make *Jerom* ſay, that 'twas ' decreed in the Apoſtles Time, that one elected out ' of the Presbyters, who before govern'd the Church ' in common, was ſet over the reſt, and that the De- ' cree was occaſion'd by the *Corinthian* Schiſm. *p.*91.22.

Anſ. Jerom no where ſays that the Superiority of Biſhops was decreed in the Apoſtles Time; after he has prov'd the Identity of Biſhops and Presbyters, he

adds,

adds, *Quod autem poſtea.*--- That afterwards, *i. e.* after the Apoſtles Time, one Presbyter was choſen and ſet over the reſt, as a Remedy againſt Schiſm.

In St. *Paul*'s Epiſtles to the *Corinthians* there's no mention of the Superiority of Biſhops, nor of any Deſign to inſtitute ſuch an Order, as an apt Remedy againſt Schiſm. Nor is there any mention of it in *Clement*'s Epiſtle, written to 'em long after.

That *Paul* left *Timothy* at *Epheſus*, and wrote his firſt Epiſtle to him before his Impriſonment at *Rome* appears,

1. From his Journey to *Macedonia*, mentioned 1 *Tim.* 1. 3. which can be other than that mention'd in the *Acts*, *cap.* 20. as moſt of the Learned agree.

2. From his excommunicating *Alexander* the Copper-Smith, 1 *Tim.* 1. 20. who is the ſame Perſon that is mentioned *Acts* 19. 33. This Excommunication, which ſuppoſes him a Chriſtian and an Apoſtle, was not long after his Apoſtacy.

3. From the Apoſtle's Hopes *to come ſhortly unto Timothy*, 1 *Pet.* 3. 14, 15. which agrees well with the Time of his ſtay in *Macedonia* and *Greece*, mention'd in *Acts* 20. 1, 2. from whence 'tis thought he writ his firſt Epiſtle to him, with whom he hoped to be *ſhortly*, 1 *Tim.* 3. 14. Accordingly, ſoon after he came to *Miletus*, the Time being far ſpent, that he could not conveniently go to *Epheſus*. *Act.* 20. 15, 16.

4. The firſt Epiſtle to *Timothy* muſt be written before *Paul*'s firſt Impriſonment, becauſe the ſecond Epiſtle was written in his firſt Bonds, as the learned *Lightfoot* and *Hammond* affirm. This is likely enough if we conſider the following Reaſons,

1. When the ſecond Epiſtle was written to *Timothy*, he was young. 2 *Tim.* 2. 22. *Flee youthful Luſts.* Not much older than when the firſt Epiſtle was writ to him, in which he ſays, *Let no Man deſpiſe thy Youth*, 1 *Tim.* 4. 12. For the ſame Reaſon he charges the *Corinthians* (to whom he writ before his firſt Bonds)

not

not to despise him. 1 *Cor.* 16. 11. being sent for, came to *Paul* at *Rome*. 2 *Tim.* 4. 19. and 1. 16, 18. and 4. 13. After his coming thither, the Epistles to the *Philippians*, *Colossians* and *Philemon* were written, for *Timothy*'s Name is prefix'd to 'em as well as *Paul*'s.

Now, 'twill not be deny'd, but these Epistles were written in his first Bonds at *Rome*, *Phil.* 1. 26. and 2. 23, 24. *Philemon.* 22. therefore the second Epistle to *Timothy* was written in his first Bonds, tho' some time before these.

3. *Paul*'s Sufferings, mention'd 2 *Tim.* 3. 11. which happen'd at *Iconium*, *Lystra* and *Antioch*, twenty Years before the Apostle's second Imprisonment at *Rome*, imply that the second Epistle was penn'd sooner, than his second Imprisonment; for 'tis not likely the Apostle would mention Events so long since past, when there were other later Sufferings of his, that were much fresher in his Memory.

4. *Tychicus* was at *Rome* in *Paul*'s first Bonds, and carried thence the Epistles to the *Ephesians* and *Colossians*. This sending of *Tychicus* to *Ephesus*, is mention'd 2 *Tim.* 4. 12. therefore this second Epistle to *Timothy* was written about the same Time, *viz.* in his first Bonds. That he was with *Paul* in both his Bonds at *Rome*, can't be prov'd.

5. It's agreed that *Paul* was not set at Liberty in his last Imprisonment at *Rome*, but he was deliver'd from the Confinement mentioned 2 *Tim.* 4. 17. therefore that Epistle was not writ in his last Bonds.

6. *Luke* was with *Paul* at *Rome* when he wrote the Epistle to the *Colossians*, which was penn'd in his first Bonds, as is confess'd, *Col.* 4. 14. and so he was when *Paul* sent the second Epistle to *Timothy*, 2 *Tim.* 4. 11. therefore this Epistle was written during his first Bonds.

7. *Paul* was under a favourable Confinement when he writ his second Epistle to *Timothy*, for he mentions only one Chain. 2 *Tim.* 1. 16. *Acts* 28. 20. *Eph.*

6. 20. In his ſecond Impriſonment he was more ſevely handled, as all agree.

Now ſuch as were in ſtrict Cuſtody were bound with two Chains, between two Soldiers, *Acts* 12. 6. Hence it ſhou'd ſeem to follow, that this ſecond Epiſtle to *Timothy*, which ſpeaks but of one Chain, was written in *Paul*'s firſt Impriſonment.

8. *Demas* was with *Paul* at *Rome* in his firſt Impriſonment, *Col.* 4. 14. but not in his ſecond Impriſonment. He left him in his Bonds, which we may rationally conclude were his firſt, 2 *Tim.* 4. 10, 11. There is no Evidence of his being with him in both. This is abſurd and contradictory, ſays the Rector. *p.* 52, 53.

Anſ. Not ſo; for Mr. *O.* prov'd he was there in *Paul*'s firſt Bonds, and the *Rector* ſhould prove that he was in the ſecond; then indeed the Argument would be reconcileable to both ſides, as he ſays, *p.* 46.

Well then, *Timothy* was no Biſhop of *Epheſus*, becauſe he was no Biſhop there when the firſt Epiſtle was written to him; for *Paul* commits the whole Government of the *Epheſian* Church to the Presbyters of it, after the writing of that Epiſtle, and at a Time when *Timothy* was preſent, or not far off. *Acts* 20. 4. 17. 18.---28. And that when the Apoſtle knew, *he ſhould never ſee their Faces more. Acts* 20. 25.

To this laſt Scripture he oppoſes two Things:

1. He corrects the Tranſlation, and ſays, it ſhould be rendered----*I know that ye ſhall no more ſee my Face all of you.*

Anſ. The *Epheſian* Presbyters to whom he ſpake theſe Words, underſtood 'em as his laſt, therefore *ſorrow'd moſt of all for the Words that he ſpoke, that they ſhould ſee his Face no more.* Acts 20. 37, 38. *p.* 107.

2. When *Paul* ſaith, *he knew they ſhould ſee his Face no more, 'tis to be underſtood of a conjectural Knowledge only*, ſaith he. *p.* 108.

Anſ. 1. Admit it were ſo, that *he thought he ſhould ſee their Face no more*, 'tis enough to confirm the Argument. If he only *thought* it, there's no doubt, but he would have made the ſame Settlement among 'em, as if he were certain; and therefore this *Turn* given the Text, will not anſwer the End.

2. But after all, we can't ſuppoſe an inſpir'd Apoſtle would ſpeak ſo *poſitively*, when he ſpeaks *conjecturally*. It would look raſh in a fallible Man, to ſay poſitively, *I know I ſhall never ſee ſuch a People*, and afterwards, when he happens to ſee 'em, to excuſe the Matter by ſaying, *'twas only a conjectural Knowledge.*

Did the holy Apoſtle uſe Lightneſs in his Speech? His Words are theſe, *I know that ye ſhall ſee my Face no more.* Acts 20. 25. *I know*; this is not a *bare Conjecture*, but a *certain Knowledge*. He does not ſay, *I think*, or *hope*, but *I know*. No Man calls *Knowledge*, which is but a *Conjecture*; therefore a certain Knowledge is here underſtood, a Knowledge not built upon Probabilities, but Certainty. So the Word is taken in other Places, as

Acts 20. 29. *I know that grievous Wolves ſhall enter in among you.* And they did ſo. And was this alſo a conjectural Knowledge?

Again, 1 *John* 2. 3. *We know that we know him, if we keep his Commands*, 1 John 3. 14. *We know that we have paſs'd from Death to Life.*--- 2 *Cor.* 5. 1. *We know*--- Are theſe Inſtances of Knowledge, but Conjectures?

And, as to that other Scripture which the Adverſary tells us, muſt be underſtood conjecturally, tho' ſpoken poſitively, let us view it; 'tis *Phil.* 1. 25. *I know I ſhall abide and continue with you all.*

Anſ. Even οἶδα here, ſignifies *certain Knowledge* of his Deliverance, and of his coming to *Philippi*.

3. The Church of *England* reads the Words thus--- *I am ſure---ye ſhall ſee my Face no more. See Form of Ordination.*

St. *Paul* ſays, *I know*, the Church ſays, *I am ſure*;

all

all this is but a *Conjecture*, says a Son of the Church: To refine thus upon the Apostle, and assume the Liberty of turning his *certain Predictions* into *wild Conjectures*, is a high Crime in any, more especially in a Divine of the Establishment.

'But, he says, *Timothy*, the then supposed Bishop 'of *Ephesus*, might be omitted by the Apostle in his 'Farewel-Sermon, as the *Presbyters* in his first Epistle 'to *Timothy*, wherein he treats of Church-Govern-'ment, and one would think cou'd not have forgot 'em, when he was discoursing on such an Argument. '*T. N. C. p.* 51. *Part* 1.

Ans I'll assure the Reader he did not forget 'em. Witness 1 *Tim.* 7. 15. *Let the* Presbyters *that* Rule well *be counted worthy of double Honour.* And, *cap.* 3.

If *Timothy* was their supreme Governour, how comes *Paul* to commit the Government of his Church to his Presbyters in Parity, which at the same time he calls *Bishops? Acts* 20. 17, 28. A Text so plain for Presbyterial Parity, that all the World can't overthrow. All that the admired Oracles of Prelacy have hitherto done, has been only to amuse their Readers by perplexing it with perverse Glosses.

Chap. V.

The Original, Office and Continuance of the Evangelists accounted for; were not Bishops. Philip *and* Mark *no resident Officers.*

THIS *Chapter* is wholly taken up with a Discourse about *Evangelists*, who were unfix'd Officers in the Church, but our Adversary thinks, they were *Diocesan Bishops*, because all the supreme Government of their respective Churches were committed to 'em. *p.* 113.

Anſ. Evangeliſts being confeſſedly a Species of extraordinary Church-Officers, I take it to be a Diminution of their Character to be limited to particular Churches. I fancy an *Engliſh* Biſhop would think himſelf degraded if his Power were reduced, and confined to a little Pariſh. To ſet this Matter in its true Light, 'twill be neceſſary to conſider their Original and Office. 'Tis certain,

1. The Apoſtles needed Aſſiſtants to viſit the New-planted Churches in their Abſence, for they could not be every where, nor always water what they had planted.

2. Theſe new Churches needed the Preſence of the Apoſtles, or Perſons deputed by 'em, to ſupply what was wanting, for the Canon of the New-Teſtament was not yet fram'd.

3. The Evangeliſts were theſe Aſſiſtants, agreed by all, and plain in the New-Teſtament, they were ſecondary Apoſtles, ſent abroad to perfect the great Work begun by the Apoſtles themſelves.

4. Their Uſe in the Church was temporary. We read of none that were to ſucceed 'em or the Apoſtles but *Paſtors* and *Teachers*, who, according to Dr. *Hammond*, were the Biſhops that govern'd particular Charges then. *in Eph.* 4. 11.

5. The Evangeliſts were an extraordinary kind of Officers, as the Apoſtles were, and are ſo counted, *Eph.* 4. 11.

6. They did no more fix in one Place than the Apoſtles did, for if they were not with 'em, they were ſent to the Places where they had ſettled Churches.

The Apoſtles made a conſiderable ſtay in ſome Churches, as *Paul* at *Epheſus*, not as Biſhop of it, but an Apoſtle. The Evangeliſts reſided in no other Senſe.

It ought therefore to be prov'd, that the Apoſtles fix'd an Evangeliſt in every Church as its ſupreme Governour, we find two or three of theſe at a time in

a

a Church, as at *Corinth. Act.* 19. 22. their being in one Place for some time (which cou'd not be avoided where they had Opportunities of doing Good) does not prove 'em to be resident and settled there.

'Tis urg'd, that *Philip* was a fix'd Evangelist at *Cæsarea*, where he was about 20 Years with his Family. *Act.* 8. 40. and 21. 8.

Ans. Why mayn't an unsettl'd Officer have a settl'd Family? St. *John* the Apostle had a settl'd Home to which he brought our Saviour's Mother, after his Death, *John* 19. 27.

St. *Paul* was resident for some time at *Ephesus*, *Rome*, *Corinth. Act.* 19. 10. and 18. 11. and 28. 30.

Evangelists were no Vagabonds, doubtless they had Houses of their own, tho' they went about; so that this Objection proves nothing.

That *Philip* resided at *Cæsarea*, as the settl'd Bishop of it, is what was never yet prov'd. The Scripture represents him as an unsettl'd Officer; sometimes at *Samaria*, then at *Gaza*, which is a Desart, after that at *Azotus*, *Acts* 8.--- And, according to *Eusebius*, he died at *Hierapolis*. Mr. *Gipps* denies this last Circumstance, and says, there is not a *Syllable* of it there, therefore calls Mr. *O.* an unfaithful Representer of Authors. *T. N. C. p.* 59.

Ans. There's no manner of Ground for this heavy Charge; for *Eusebius*, expresly affirms, That *Philip* the Evangelist and Daughters died at *Hierapolis*, for which he produces *Polycrates* and *Gajus*----- ἐν ἱεραπόλει ὁ πάππος αὐτῶν ἐστιν------ *Vales. edit. B.* 3. *C.* 31.

That the Evangelists were an extraordinary Order of Ecclesiasticks, is further evident from *Hilarius*'s Account of 'em, who says, they preach'd the Gospel without a fixed Residence. *Sine Cathedra in Eph.* 4. *Eusebius* is of the same Opinion.

But, say they, *Mark* was a resident Evangelist, because when he died, *Ananius* enter'd upon the Administration of the Church of *Alexandria*

Anſ. It may be as well ſaid, that *Peter* was a reſident Apoſtle at *Rome*, becauſe when he died *Linus* entered upon the Adminiſtration of that Church, according to *Euſebius* 3. 2. 4.

That *Mark* was Companion or Meſſenger of the Apoſtles, is evident from *Act.* 12. 25. *Act.* 13. 13. *Act.* 15. 39. 2 *Tim.* 4. 11. *Philem.* 24. *Col.* 4. 10. 1 *Pet.* 5. 13. *Euſebius* calls him *Peter*'s Companion. *Eccl. Hiſt. l.* 2. *cap.* 15. Perhaps he died at *Alexandria*, but that does not make him a Reſident-Officer there.

All the Apoſtles and Evangeliſts ended their Days in ſome Place or other, and in the Service of ſome Church, but it does not follow that they were reſident in thoſe Churches.

'Tis true, the Evangeliſts did not go about *every where*, as the Apoſtles did, but mov'd in a narrower Orb. I mean, the Apoſtles went about every where, as the Spirit guided 'em; the Evangeliſts were under the Conduct of the Apoſtles, and went about alſo, but only to ſuch Places and Services, as the Apoſtles directed 'em.

If there muſt be ſome Church-Officers call'd Biſhops, ſuperior to Presbyters, becauſe Evangeliſts were ſo; by the ſame Reaſon there ought to be ſome Church-Officers, ſuperior to Biſhops, becauſe the Prophets were ſuperior to the Evangeliſts; and another ſort of Church-Officers ſuperior to 'em alſo, becauſe the Apoſtles were ſuperior to the Prophets.

CHAP.

Chap. VI.

Legiſlative Power of the Church queſtionable. Defectiveneſs of Pariſh-Diſcipline. Identity of Biſhop and Presbyter confeſs'd. No mention of ſuperior Biſhops among the ſtated and ſtanding Officers of the Church in the New Teſtament. Timothy *and* Titus *itinerant Preachers.* Ignatius's *pretended Dioceſs, Parochial only. In his Time the Church govern'd by a Colledge of Presbyters. Presbyters ſucceed the Apoſtles, prov'd from* Ignatius, Irenæus, Jerom, Origen, Proſper, Ambroſe, Cyprian. *Concluſion.*

MR. *O.* having affirm'd and prov'd that Pariſh-Prieſts have no Power of Diſcipline; the *Rector* ſays, 'They have Power of Diſcipline, becauſe 'all the Canons or Laws of the Church are made 'by the Prieſts of the Church of *England*, as well as 'by the Biſhops. Beſides, they've Power to reprove 'and ſuſpend for a Time.

Anſ. It ſhould be firſt prov'd that Chriſt gave 'em Power to make Canons, and to impoſe 'em. While the Prelates pleaſe 'emſelves with ſuch Legiſlative Authority, all the Power we plead for, is a Liberty for Pariſh-Miniſters to execute the Laws of Chriſt; eſpecially in the excluſion of ſcandalous Perſons from the Sacrament, and the admiſſion of thoſe who are duly qualified.

Does not the Government of the Church belong to the Biſhops, and is not the making of Church-Laws a Part of that Government? How then comes the Prieſt to ſhare with his Lordſhip in the Eccleſiaſtick Legiſlature?

But 'tis ſaid, the Laws of the Church are made in Convocation with the Knowledge and Conſent of

the Pariſh-Prieſts, therefore they have Power of Government. *T. N. C.* 72.

Anſ. It may be as well ſaid, the People of *England* have Power of Government, becauſe they chuſe their Repreſentatives in Parliament, where Laws are made with their Knowledge and Conſent

As to the Power of reproving, a private Perſon may do as much as was obſerv'd before.

But they have Power to ſuſpend from the Lord's-Supper.

Anſ. Yes, for about 14 Days and no longer, and then they are oblig'd to deliver up all to the Ordinary, with whom the ſuſpended Offender often commutes, and returns as Impenitent as he went, and the Pariſh Miniſter muſt admit him or be proceeded againſt himſelf for diſobeying his Superiors.

'The Rector grants that Biſhops and Presbyters 'were the ſame in the New Teſtament, and were the 'ordinary Rulers of the Church, but *Timothy* and *Ti-*'*tus* were above 'em. *p.* 126, 127.

Anſ. If they were the ſame then, I wou'd fain know how they come to be diſtinguiſh'd afterwards? If they be the ſame, they have the ſame Powers; therefore if the Biſhop has Power to ordain, ſo has the Presbyter: If the Presbyter has no ſuch Power, no more has the Biſhop according to this Learned Champion.

But *Timothy* and *Titus* were above the Presbyters.

Anſ. And ſo they were above Biſhops.

Mr. *Owen* having obſerv'd, that the Apoſtle does not mention ſuperior Biſhops in his Catalogue of Goſpel Miniſters. *Epheſ.* 4. 11.

'The Rector aſſigns this for a Reaſon; Biſhops, 'as a diſtinct Species of Church-Officers, were not 'as yet eſtabliſh'd. The unfix'd Evangeliſts, govern'd 'the Churches under the Apoſtles, and ordain'd El-'ders for 'em.

Anſ. 1. Here's a Confeſſion, there were no Biſhops in the Chriſtian Church when the Epiſtle to the *Epheſians* was written. 2. The

2. The *Epheſian* Church was govern'd by Presbyters, *Acts* 20. 28. without Evangeliſt or Apoſtle to overſee 'em, that we read of.

3. 'Tis allow'd that the Evangeliſts were unfix'd Officers under the Apoſtles and ordain'd Elders. So *Timothy* and *Titus* did, but that did not make 'em fixed Governors of thoſe Places, where they ordain'd Perſons.--- Beſides, the Evangeliſts did not receive the ſole Power of Ordination, becauſe *Paul* himſelf took in the Presbyters in Ordination, 1 *Tim.* 4. 14. *With the laying on of the Hands of the Presbytery.* If the Apoſtle did not lay on Hands alone, much leſs wou'd Evangeliſts do it; therefore we can't ſuppoſe they were intruſted with the Power of Ordaining, excluſive of the ordinary Miniſters.

'But *Timothy* was oblig'd to perpetual Reſidence 'at *Epheſus*, 1 *Tim.* 1. 3. *I beſought thee to abide ſtill at* 'Epheſus.

Anſ. this ſignifies a temporary Stay, or a ſhort Abode. *Mat.* 15. 32. *Mark* 8. 2. Thus *Timothy* is ſaid *to abide ſtill at* Athens, when his ſtay was very ſhort there. *Acts* 17. 14, 15.

Beſides, *Paul* in his ſecond Epiſtle to *Timothy*, calls him away from *Epheſus*, his ſuppoſed Biſhoprick. 2 *Tim.* 4. 21.

Since then, we find him with the Apoſtle at *Rome* when he wrote his Epiſtle to the *Philippians*, *Phil.* 1. 1. *Col.* 1. 1. *Philem.* 1.

In like manner he ſends for *Titus* from *Crete* to *Nicopolis*. *Tit.* 3. 12. and afterwards ſent him to *Dalmatia*, and it does not appear that he ever return'd to his ſuppoſed Dioceſs at *Crete*. 2 *Tim.* 4. 10.

Again, it can't be prov'd there were more Chriſtians in *Epheſus* than, no nor in *Ignatius*'s Time, than are in ſome of our great Pariſhes, which contain ſome ten Thouſand, ſome twenty Thouſand Souls, and ſome thirty Thouſand; nor indeed ſo many, for the *Epheſians* Chriſtians met in one place, and the whole Congregation

gation ordinarily receiv'd the Lord's Supper at one Altar in the Days of *Ignatius*.

Dr. *Burnet* acknowledges there was but one Numerical Altar to one Dioceſs then. The Learned *Mede* is of the ſame Opinion, which he confirms out of *Juſtin. Martyr* and *Cyprian. Ep.* 40. 72, 73. *de Unit. Eccl.*--- *Mede of Churches. p.* 48, 49, 50.

Hence 'tis that *Ignatius* in his Epiſtle to *Polycarp* exhorts him to ſeek *all by Name*, who ought to frequent the publick Aſſembly, and to other Duties that requir'd perſonal Attendance, which he could not poſſibly do if thoſe Dioceſes were of equal Extent with the modern.

It does not appear by the *Ignatian Epiſtles*, that the Presbyters were govern'd by the Biſhops, only the Biſhop (who was one of the ſenior Presbyters) was Chief for Order's ſake.

The Deacons were ſubject to the Biſhops and Preſbyters: but the Presbyters were not ſubject to the Biſhop. 'Tis true, they cou'd do nothing without him; no more cou'd he without 'em.

Several things that follow, being hinted at before, I paſs 'em by. The *Rector* skips over about 120 Pages of Mr. *Owen*'s Book, and yet wou'd perſuade the World he had anſwer'd it; tho' he often profeſt he wou'd not trace Mr. *Owen* thro' the antient Writers, yet in the cloſe he picks a quarrel with two antient Quotations that ſhew that Presbyters ſucceed the Apoſtles.

1. *Ignatius* ſays, that the Presbyters ſucceeded in the place of the Bench of the Apoſtles. *Ad Mag. p.* 33. In another Place he ſays *Follow the Presbytery as the Apoſtles. Ad Smyr. p.* 6. In a third place he ſays, *be ſubject to the Presbytery as the Apoſtles of Jeſus Chriſt. Ad Tral. p.* 48. 50.

If any Regard then be given to *Ignatius*, 'tis plain that Presbyters ſucceed the Apoſtles. I don't know any thing that can be expreſt with more clearneſs.

It

It was the Judgement of *Irenæus*, that Presbyters ſucceeded the Apoſtles. *Cum autem ad eam iterum traditionem quæ eſt ab Apoſtolis, quæ per Succeſſionem Preſbyterorum in Eccleſiis cuſtoditur.*

But the Adverſary thinks by Presbyters he means Biſhops. We think ſo too, and thence infer that Preſbyters and Biſhops are the ſame in *Irenæus* as they are in the *Acts*, and in *Paul*'s Epiſtles.

In another place the ſame Father ſays,--- *We muſt obey thoſe Presbyters who receiv'd their Succeſſion from the Apoſtles, who with the Succeſſion of their Epiſcopacy have receiv'd the Grace of Truth. Ad Hæreſ.* 4. 43, 44. Obſerve here,

That Presbyters ſucceed the Apoſtles.

Presbyters have an Epiſcopacy.

Thoſe whom *Irenæus* calls *Presbyters*, he calls alſo *Biſhops*.

Irenæus his Biſhop, was but the firſt Presbyter, as *Hilarius* the *Roman* Deacon calls him. *Ad Epheſ.*

Now by thoſe firſt Presbyters (who for Order's ſake had the Precedency of the reſt) *Irenæus* and others derive the Succeſſion, but the Churches were govern'd, not by thoſe ſingle Presbyters, or Biſhops, but by the *College* of *Presbyters* in common, among whom the ſenior, or moſt worthy Presbyter, had the chief Seat, but without Power of Juriſdiction over his Brethren, and to whom the Name of Biſhop by degrees were appropriated. ---

To the Inſtances above, let us add,

3. *Jerom*, who ſpeaking of the Clergy, ſays, *That they ſucceed in the Apoſtolical Degree*--- and that a Preſbyter may excommunicate. *Ep. ad Heliodor.*

4. *Origen* makes all Presbyters to ſucceed the Apoſtles in the Power of the Keys, *in Mat.* 16.

5. *Proſper*, makes all Holy Prieſts, the *Succeſſors of the Apoſtles. De vit. Contempl.* 1. 25.

6. *Ambroſe* affirms, that the Prieſts receive the Power of the Keys from *Peter. De dign. Sacerdot. c.* 1.

7. *Cyprian* ſpeaks to the ſame purpoſe, that all the

Pro-

Prepoſiti (Presbyters as well as Biſhops) *ſucceed the Apoſtles* (*Ep.* 69. *Ep.* 69.) to whom Chriſt ſays, *He that heareth you heareth me.*

Now, theſe Words of Chriſt belong to the Presbyters as much as to the Biſhops: therefore theſe Words were ſpoken to them alſo as the *Apoſtles Succeſſors*, according to *Cyprian.*

And this is agreeable to the 1 *Pet.* 5. 1. *The Presbyters which are among you I exhort, who alſo am a fellow Presbyter.* So the *Gr.* πρεσβυτέρους συμπρεσβύτερος.

Where the Apoſtle *Peter* writing to *Presbyters*, calls himſelf their *Fellow-Presbyter.*

Had the Apoſtle written thus. *The Biſhops which are among you I exhort, who am alſo a Biſhop*; How wou'd our Adverſaries have triumph'd? This doubtleſs, wou'd have been cry'd up for an invincible Argument, to prove that Biſhops were the Apoſtles Succeſſors, for the Apoſtle writes to *Biſhops* and calls himſelf their Fellow *Biſhop. Ergo* ---

The Argument is ours, to prove that Presbyters ſucceed the Apoſtles, (who ſtile 'emſelves Presbyters) in the ordinary part of their Office. (We don't deny but Biſhops ſucceed them, but *as Presbyters*, and not as an Order of Church Officers, ſuperior to Preſbyters.) Thus the *Epheſian Presbyters* ſucceeded the Apoſtle in the Government of that Church, which was conſign'd to 'em, when he had no Thoughts of ever ſeeing their Face again. *Acts* 20. 15. 25. 28.

Timothy an Evangeliſt was to ſupply the *temporary* Abſence of *Paul* from that Church; the *Presbyters*, his *perpetual* Abſence; and therefore are properly his Succeſſors in the Government of that Church.

The End of the Second Part.

ORDINATION *by* PRESBYTERS

Better than that by

DIOCESAN BISHOPS.

In Twelve ARGUMENTS.

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PART III.

INTRODUCTION.

IN the former Part we have vindicated Ordination by Presbyters, and fully answer'd the Objections that are made against it. I know it's equally difficult to satisfy our Adversaries in this Point of the Validity of it, as 'tis for them to satisfy the *Papists* of the Truth of their Ordinations, who use the very same Arguments against 'em, which they manage against us.

Among all the Terms of the present Conformity required of us, Re-ordination is one of the worst. If our Ministry be valid, as we have prov'd by at least as *cogent Arguments, as any the Adversaries can produce for their Way of Ordination*, how unreasonable is it to impose upon us *Re-ordination?*

Our Imposers themselves disclaim Re-ordination in a proper Sense, as unlawful.—— The ancient Church depos'd all that submitted to Re-ordination. *Apost. Can. 67.*

'Tis a plain Profanation of God's holy Name, and of a great and holy Ordinance, by Lying, and taking God's Name in vain; for they are said *to be now admitted to the Office*, and *this Day to receive it*, and God is told that they are *now call'd to it. Ordin. of Priests.*

And all their Examinations and Answers imply that they were no Ministers before.

So that to submit to that Form of Ordination wou'd be to deny our first Vows, and to disown our Mini-

Miniſterial Adminiſtrations, which we can't do without incurring the Guilt of the moſt damnable Sacralege. That a ſacrilegious Renunciation of our former Dedication to God is intended, will convictively appear by that Form of Renunciation found in the Biſhop of *Ch*.... his Book, *A. D. 1662. Ego T. P. Art. Mag. & curat Eccleſiæ Parochialis de T. in comitatu C. prætenſas Meas Ordinationum literas à quibuſdam Presbyteris olim obtentas, jam penitus renuncio & dimitto pro vanis, humiliter ſupplicans, quatenus Rev. in Chriſto pater & Dominus ----- G. permiſſione divina C. Epiſcopus me ad ſacrum Diaconatus ordinem juxta-----ritus Eccleſiæ Anglicanæ dignaretur admittere.*

This ſhews the Senſe of the Fathers of the Church, when they require Re-ordination. The old Church of *England* did not re-ordain ſuch as were ordained by Presbyters, as we have prov'd in the former Part.

I know no ancient Precedents for Re-ordination, but what we find among the *Donatiſts* and *Papiſts*.

The old *Donatiſts* re-baptiz'd and re-ordain'd. *Optatus* complains of 'em thus: *Ye found Deacons, Presbyters, Biſhops, and ye made Lay-men of 'em. Inveniſtis Diaconos, Presbyteros, Epiſcopos, feciſtis laicos. Optat. adv. Parm. lib. 2. fol. 27.*

In like manner Pope *Sergius* ordain'd again, ſuch as had been made Prieſts by his Predeceſſor *Formoſus. Lucit. pr. 3. 12.*

The Biſhops of *Scotland* never requir'dthe Presbyterian Miniſters there to take Epiſcopal Ordination, they requir'd 'em only to come and act with 'em in Church-Judicatories.

'No Biſhop in *Scotland*, during my ſtay in that 'Kingdom (ſaith the Biſhop of *Sarum*) ever did ſo 'much as deſire any of the Presbyterians to be re-'ordain'd. *Biſhop of* Sarum's *Vindication, printed* London, *1696. p.* 84, 85.

If Ordinations by Presbyters be not only good, as we have prov'd; but in ſome reſpect better than Epiſcopal

pal Ordinations, as I ſhall prove immediately, we have reaſon to be ſatisfied with our firſt Ordination, and to look upon Re-ordination, under what Name ſoever it be recommended, as an Artifice of deſigning Men to deface, and not to confirm our firſt Character.

We'll appeal to the judicious and impartial, whether our Ordinations be not better than the Epiſcopal ones in the twelve following Particulars; we allow Epiſcopal Ordination to be good, but the Queſtion is, Whether that or ours be the beſt? The latter is here maintain'd.

CHAP. I.

Presbyterians ordain qualified Men to be Preachers, according to Chriſt's Commiſſion. Biſhops ordain meer Readers ſometimes, as the Canon ſays.

Arg. I. NOne are ordain'd among us, but *ſuch as are found upon due trial to be tolerably qualified for the great Work of preaching the Goſpel of Salvation*; and herein we act according to the Scriptures, which require *Ability of Teaching in Miniſters.* 2 *Tim.* 2. 2. 1 *Tim.* 3. 2. *Tit.* 1. 9.

Chriſt's Commiſſion to Miniſters is, *Go and preach the Goſpel*; we don't find that he ſent any to be *bare Readers*, that were not endued with Abilities of teaching and inſtructing the Flock committed to their Charge.

But our Adverſaries ordain ſome for *meer Readers* in the Church who never preach; and this is agreeable to the 49th *Canon* of the Church of *England*, that mentions a ſort of Miniſters among them *who muſt neither preach nor expound the Scripture.* The Title of

the Canon is *beneficed Men*, not *Preachers*, to procure monthly Sermons. So the Title of the 49th Canon, *Ministers not allow'd Preachers*, may not expound. The Title of the 57th Canon runs thus, *The Sacrament not to be refus'd at the Hands of un-preaching Ministers.*

By all which it appears, That there are some ordain'd to be *Ministers* in the Church, who are not *Preachers*. Instances of which I have known in some obscure Parts of the Kingdom, but how Men may be Ministers and not Preachers, is what I can't conceive; nor do I know of any Scripture that favours such a Practice.

In this Particular, our Ordinations seem preferable to theirs.

Chap. II.

Among us the Candidates examin'd by the Ordainers. In Episcopal Ordination 'tis otherwise. The Directory preferable to the Canons. Method of young Students passing their Trials, considered and compar'd.

Arg. II. IN the Ordination of Ministers by Presbyters, *the Ordainers are the Tryers of 'em, and they ought to be so*; but in Episcopal Ordinations, the Bishop himself, who is the principal if not sole Ordainer, seldom examines the Persons to be ordain'd, but takes the bare Word of his Archdeacon (an Officer not known in Scripture) or Chaplain for their Qualifications.

The Bishop tells him, *Take heed that the Persons whom ye present unto us, be apt and meet for their Learning and godly Conversation to exercise their Ministry duly. The Ordin. of Priests.*

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The Archdeacon answers, *I have enquir'd of 'em, and also examin'd, and think 'em so to be.*

What Scripture-Rule can be shown for the Ordainer to commit the Examination of Persons to be ordained to a Deputy? Examining and judging of the Qualifications of Persons to be admitted to the Ministry, is one of the most considerable Things relating to Ordination, and requires the maturest Deliberation.

No Man can make a right Judgment of all the Ministerial Abilities of a Person before he has heard him preach, which the Archdeacons seldom or ever do; nor do the Bishops think themselves oblig'd to do it. The Apostle bids *Timothy lay Hands suddenly on no Man*, that is, before sufficient Trial. *Suddenly*, that is, saith *Theophylact*, *rashly, upon the first, second or third Trial, but after frequent Trials, and the strictest Inquiry.* 1 *Tim.* 5. 22. ἐξαίφνης *Haud quaquam cito, i. e. temere, vel cum primum quempiam jueris secundove aut tertio per-clitatus, sed sæpe, ut diligenter omnibus investigatis Manus cuiquam imposueris. Theophylact. in loc.*

Did Bishop *Timothy* (as some affect to call him) commit the Examination of Candidates to his Presbyters? Surely he that wou'd not be Partaker of other Mens Sins, wou'd see with his own Eyes, and hear with his own Ears, and not take the Qualifications of Persons upon Trust, without strict Trial.

The authoritative judging of Ministerial Abilities, is in some respect a greater Work, than the bare Imposition of Hands; for the Validity of Ordination, as it respects God, depends upon the Qualifications of the Persons set apart. If they have not competent Abilities, they are no Ministers, *foro Divino*, whatever they are taken to be *foro Ecclesiæ*. Whatever Men think, they are no true Ministers in God's Account.

The Bishops prudently consult their Ease, by throwing the most difficult Part of the Work upon the Presbyters. They may as warrantably commit the Ordination as the Examination to 'em: If they may be

truſted with that Part which requires intellectual Abilities, why not with the other, which may be perform'd without? An ignorant Biſhop (as many Popiſh Biſhops are) may lay on Hands, but he can't judge of Miniſterial Abilities.

Ordination by Presbyters is upon this account more eligible than that by Biſhops; for in the former the Ordainers make trial, and that with far greater Strictneſs than in Epiſcopal Ordinations.

The Directory, according to which the Ordinations of the late Times were manag'd, requires the Presbyters to examine the Skill of the Perſon to be ordained in the Original Tongues, by reading the *Hebrew* and *Greek* Teſtaments, and rendring ſome part into *Latin*, to make trial of his Ability to defend the Orthodox Doctrine, and of his Skill in the Senſe and Meaning of ſuch Places of the Scripture, as ſhall be propoſed to him in Caſes of Conſcience, and in the Chronology of the Scripture, and the Eccleſiaſtical Hiſtory: He is to expound before the Presbytery, ſuch a Place of Scripture as ſhall be given him: He ſhall frame a Diſcourſe in *Latin* upon ſuch a common Place or Controverſy in Divinity, as ſhall be aſſign'd him, and exhibit to the Presbytery ſuch *Theſes* as expreſs the Sum thereof, and maintain a Diſpute upon 'em. He ſhall preach before the People, the Preſbytery, or ſome of the Miniſters of the Word appointed by 'em, being preſent.

Beſides the Trial of his Gifts in Preaching, he ſhall undergo an Examination in the Premiſes two ſeveral Days, and more if the Presbytery ſhall judge it neceſſary. In all which he being approv'd, is to be ſent to the Church, where he is to ſerve, there to preach three ſeveral Days before he be ordain'd.

He that would ſatisfy his own Conſcience about his Abilities for the Miniſtry, wou'd rather undergo the ſtrict and deliberate Trial of a Bench of Presbyters, than the ſuperficial and ſlight Trial of an

an Archdeacon: They that have been present at both, will acknowledge a Difference.

Chap. III.

Presbyters are confessedly of Divine Originals, Diocesan Episcopacy a prudential Institution, so Grotius *and Dr.* Hammond *say.*

Arg. III. THE Ordainers among us in the late Times were confessed Officers of Christ, for they were Presbyters ordain'd by Bishops. Now, all will acknowledge the Office of a Presbyter to be Divine; but the Office of a Diocesan Bishop, who takes upon himself the sole Government of some hundreds of Churches, is founded upon Humane Authority, and is not that Scripture Episcopacy, which constitutes all Ministers, Pastors, or Bishops of their respective Flocks.

So that Bishops of the *Italian* Species, *qua tales*, are none of Christ's Officers, and all Presbyters confessedly are so.

Grotius, an unexceptionable Author with our Opponents, asserts the Episcopal Eminency to be founded in no Divine Precept, and that it was a mutable Constitution. He pleads for a prudential Intercision of this Order for a Time, on several Accounts, but chiefly the inveterate corruption of the Order and Institution. Whilst he is doing this, he little less than pleads for an utter Abolition of it. He argues from the Act of *Hezekias* in destroying the brazen Serpent, and the *Romans* expulsion of the *Tarquins*, and the Kingly Dignity and Office.....

It is true, he saith, it obtain'd in the Apostles Times, and was authoriz'd and approv'd by them;

but he adds, That it was neither univerſally enjoyn'd, nor obſerv'd, neither in thoſe or in the following Times....

The preſent Dioceſan Epiſcopacy is much degenerated from that which he ſeems to approve of, and ſpecifically differs from it, if it be not deſtructive of it, as Mr. *B.* has prov'd in his *Treatiſe of Epiſcopacy*, not yet anſwer'd .... Therefore our Ordinations are better.

Dr. *Hammond*, a great Aſſertor of Dioceſan Epiſcopacy, undertakes to prove that Scripture Biſhops were the ſole Paſtors of particular Congregations, without Subject Presbyters; and ſuch Biſhops were the Pariſh Miniſters of the late Times.

CHAP. IV.

Presbyterian Ordinations perform'd in Preſence of the People to whom they are to preach, which is agreeable to Scripture and Antiquity, prov'd by unconteſtable Inſtances. Epiſcopal and Papal Ordinations in Cathedrals in the Peoples Abſence, contrary to Primitive Practice. Miniſters choſen by the People. Biſhops elected by Clergy and People, depos'd when choſen by the ſecular Power. How and when the People come to looſe their Right of Election, and chuſing their own Miniſters.

Arg. IV. THE Ordinations of the late Times were perform'd in the Preſence of the People, by whom they were choſen for their Paſtors, *Plebe præſente*, which is agreeable to Scripture and Antiquity.

To *Scripture*, *Acts* 14. 23. *They ordain'd 'em Elders in every Church*, that is, where they were to preach, and not in diſtant Places.

To

To *Antiquity.* It was the general Practice in *Cyprian's* time to ordain Bishops as well as Presbyters in the Presence of the People, who had full Knowledge of their Conversation, and for whom they were set apart. *De traditione Divina & Apostolicâ observatione observandum ---- quod apud nos ---- & fere per provincias Universas tenetur ut ad ordinationes rite celebrandas ad eam plebem cui præpositus ordinatur--- & Episcopus deligatur plebe præsente, quæ vitam plenissime novit. Cypr. Ep. 68.*

The fourth Council of *Carthage* enjoyns a Bishop to ordain none without the Testimony of the People. *Sine testimonio plebis. Carth. can 4. can. 22.*

The second Council of *Nice* declares all Elections of Bishops by the Civil Magistrate to be void. *Nicen. Conc. 11. Can. 3.*

The eighth *General Council* of *Constantinople* (so call'd) decrees, that none assume the Dignity of a Bishop by means of the secular Powers. *Ne quis potestatis principum fretus assumat Dignitatem Episcopi.*

Alexander Severus, an Observer and Favourer of the Christians, permitted the People to chuse their Magistrates in Imitation of the Christians, who chose their Spiritual Officers. *Pezel. pars 11. p. 215.*

Paolo observes, that it is acknowledg'd by many Doctors of the *Roman* Church, that the Election of Ministers by the People was an Apostolical Institution (tho' laid aside in that Church, as is also the Cup in the Eucharist) and continu'd more than eight Hundred Years. *History of the Council of* Trent. *l. 11. p. 153.*

Antonius Augustinus, Bishop of *Lerida*, confesses, that in the ancient Church the Ministers were ordain'd in Presence of all the People, and needed not Letters Patents or Testimonials, and after they had gain'd a Title they did not change their Dioceses. He adds, that Letters Testimonial were introduc'd in Supplement of the Presence of the People. *Ibid. l. 6. p. 463. ult. Edit.*

About the latter end of the fourth Century, the Contention between *Symmachus* and *Laurentius* was manag'd with such fierceness, that *Theodorus* King of *Italy* was fain to interpose his Authority. He confirm'd *Symmachus*, and provided another Bishoprick for *Laurentius*; who not contented therewith, returns to *Rome* four Years after, being invited by several of the Clergy, and some of the Nobility of his Faction. This occasion'd such a great Tumult that many of the Clergy and People miserably perish'd; among others, *Gordianus*, a Presbyter, and many more had been destroy'd in this *Episcopal War*, had not *Faustus* the Consul put an end to it by overpowering the Combatants. *Symmachus* is again confirm'd, excommunicates the Emperor, and strives to exclude the People from chusing their Popes, yet they continue to chuse 'em 'till about the Year 1142. *Vid. Plat. in vit. Symmach.*

The Constitutions of *Clement*, which tho' not his yet are ancient, speak to the same purpose, that the People were present at the Ordination of their Ministers. *Clem. Constit.* 8. 4.

The Consecration of our *English* Bishops is very rarely within the Dioceses where they are to be Bishops, nor are they chosen by the People; nay, they are generally meer Strangers to 'em.

The Presbyters are not ordain'd in that Parish where they are to officiate, nor are any requir'd to be present besides four Ministers. *Engl. can.* 31. The Canon expresly decrees all Ordinations of Deacons and Ministers, to be celebrated *in the Cathedral or Parish Church where the Bishop resides*, which is generally at a great Distance from the Places where they are to be settl'd.

Compare this *Canon* with the *Directory*. (*Directory for Ordination*, 5.) which requires *Ordination to be perform'd in that Church, where he that is to be ordain'd is to serve, and a solemn Fast to be kept by the Congregation, that*

that they may the more earnestly joyn in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. I leave it to the judicious Reader to determine, whether the *Canon* or *Directory* be most agreeable to the primitive Practice.

Some Footsteps of the ancient Practice appear in the Bishop's Address to the People; *If there be any of you who knoweth any Impediment or notable Crime in any of these, for the which he ought not to be receiv'd into the Holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is. The Order of Priests.*

This Question was very proper when Persons were ordain'd in the Presence of that People who knew their Conversations, and over whom they were to be set; but does it not seem strange, to say no worse, to call Persons forth *in the Name of God* to testifie their Knowledge concerning the Conversation of those to whom they are perfect Strangers, and whose Faces they never saw before; which is the Case in most Ordinations that are perform'd in Cathedral Churches at a distance from the Parishes to whom the Persons ordain'd do belong.

This evidently refers to the ancient Usage of Ordaining with the consent and choice of the People.

The antient Pontifical had this Passage: The Bishop ordaining saith, *That it has been constituted by the Fathers, not without Cause, that the People shou'd have a Voice in the Ordination of the Rectors of the Altar, that they may be obedient to him whom they have ordain'd, in Regard of their consenting to his Ordination.*

But it was mov'd in the Council of *Trent* that the Pontifical might be corrected, and those Places expung'd which make mention of the Voice and Consent of the People in Ordinations, because so long as they continue there, the Hereticks (so they call the Protestants) will make use of 'em to prove that the Assistance of the People is necessary. *Hist. of the Council of* Trent, *l. 7. p. 552. Edit. Lond. 1676.*

Cy-

Cyprian, who liv'd in the third Century, aſcribes to the People the chief Power of chuſing worthy Miniſters, and rejecting the unworthy. *Quando ipſa (plebs) maximè habeat poteſtatem, vel Eligendi dignos Sacerdotes, vel indignos recuſandi ----- Cypr. ubi Supra.*

Then he proves this Power of the People to be of a divine Original, from the Example of *Eleazar* who was admitted to ſucceed *Aaron* in the ſight of all the Congregation; *to ſignifie*, ſaith he, *that Ordination to be juſt and lawful. Quæ omnium ſuffragio & judicio fuerit examinata.*

Then he ſhews that *Peter* conſulted the Body of the Diſciples about a Succeſſor to *Judas* in the Apoſtolical Office, and that the very Deacons were choſen by the People in *Acts 6.* upon which Paſſages he thus comments, 'That it was diligently and cautiouſly 'manag'd in the Preſence of the People, that no un-'worthy Perſon might intrude into the Miniſtry. *Quod utique id circo tam diligenter & cautè convocatâ tota plebe gerebatur, ne quis ad altaris Miniſterium, vel ad Sacerdotolem locum indignus obreperet. Cypr. Ep. 55.*

And ſpeaking of Miniſters who gave no convictive Teſtimony of their Reformation, he confeſſeth, he had much ado to prevail with the People to admit. *Vix plebi perſuadeo, immo extorqueo ut tales patiantur admitti.*

Cyprian's Teſtimony is ſo plain and convincing, that even *Pamelius*, a Papiſt, is forc'd to acknowledge that the ancient way of making Miniſters was by the Election of the People.

He obſerves that it was us'd in *Africa*, in *Greece*, in *France*, in *Spain* and in *Italy*, and that this Cuſtom continu'd till the Time of *Gregory* the Great, and much lower; of all which he gives ſeveral Examples. *Pamel. in Cypr. Ep. 68 not. 16.*

Azorius, the Jeſuit, confeſſeth the continuance of it to the Times of *Ludovicus Pius* in the ninth Century. *Azor. par. 11. lib. 3. c. 28.*

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It is ordain'd by the Constitution of a *Roman* Council, under *Sylvester*, *that the Person to be ordain'd shou'd have the Vote of the Clergy and People. Ordinandus habeat vota cleri & populi.*

Cornelius was made Bishop of *Rome* by the suffrage of the People.

Ambrose was chosen Bishop of *Milan* by the suffrage of the Multitude. *Socrat.* 4. 30.

Chrysostom was made Bishop of *Constantinople* with Consent of Clergy and People. The Benefit and Satisfaction he found therein made him say, That the suffrage of the Churches does not a little adorn those who are admitted to spiritual Dignities. *Hom.* 18. *in* 2 *Cor.* 8.

Leo the First, Bishop of *Rome*, rejects those Bishops who want the Election of Clergy and People. *Ep. ad Rustr. Narb. cap.* 1.

He saith in another Place, *Let him be chosen by all who is to be set over all. Qui præfuturus est omnibus, ab omnibus eligatur. ad Ep. Viennens. Ep.* 89.

The People were so tenacious of this ancient Privilege, that they who wanted this Election, could not be admitted without a military Force. *Leo. ibid.*

To the same purpose he speaks in another Epistle; *Let him be set over all whom the unanimous Consent of Clergy and People desires. Ep.* 84. *Ad Anastas. cap.* 5 *&* 6.

He complains, that such as were Strangers to the People, began to be impos'd upon 'em in his Time. *Ep.* 84--- 4.

Austin disapproves the Act of *Severus* Bishop of *Milevis*, in nominating a Successor without the Peoples Consent, tho' the Clergy had consented. *Ep.* 110.

The Peoples abusing of this Right upon some particular Occasions, is no just Cause why they should be depriv'd of it: By the same Reason they may be depriv'd of all their Gospel-Privileges; for which of 'em have not been abus'd by some or other?

Let Churches be constituted and regulated accord-

ing

ing to the Gospel, and there will not be that Danger of Peoples abusing their Liberty.

One may justly wonder, that those who make such loud Pretensions to Antiquity, shou'd so grossly deviate from it, and that in Things so undoubtedly consonant to the Scripture.

The fifth Council of *Orleance* decrees, That no Bishop be made without the Election of Clergy and People. This Council was held *A. D.* 552. Adds, that this Rule was agreeable to the old Canons. *Juxta Electionem Cleri ac plebis. Concil. Aurel. V. Can.* 3 & 4.

The fourth Council of *Toledo*, which was held in the Year 633, saith, *They are unworthy of the Honour of the Priesthood, who endeavour to obtain that Honour by Gifts; who are neither chosen by the Clergy, nor by the People of the respective City. And if any such be made Bishop, let him and his Ordainers be depos'd. Qui nec à clero, nec à populo propriæ Civitatis electi sunt.*

The Council of *Chalon*, which was call'd *A. D.* 650, of the *vulgar Æra*, ordains, That if a Bishop happen to die, his Successor must be chosen by his Comprovincials, and by his Clergy and Citizens, otherwise his Ordination to be void. *Non ob alio, nisi à Comprovincialibus Clero & Civibus suis alterius habeatur electio. Sin autem, hujus ordinatio irrita habeatur. Concil. Cabilon. Can.* 10.

Constantine III. *A. D.* 641. .... permitted the Clergy and People of *Rome* to chuse their Bishops.

That the Election of the People generally preceeded the Ordination of Bishops and Presbyters in the ancient Church, will further appear, if you consult *Constant. Ep. Ad Nicomed. apud Theodor. 1. c. 9. & Epist. Synod. Nicen. ad Alexandrin. apud Socrates. 1, 9. & Augustin. contra c.* 3, 52.

I'll briefly consider, how the People by degrees came to be depriv'd of their Right to chuse their own Ministers. 'Twas,

1. By the Ambition and Covetousness of aspiring Prelates.

Prelates. This appears in *Porphyry*, who upon the Death of *Flavian*, Bishop of *Antioch*, got himself consecrated without the People's Consent or Knowledge, and tyrannically invaded the Episcopal Throne, which occasion'd a Tumult, and great Persecution to the Church. *Niceph. Hist.* 13. 30.

In like manner *Ursinus* or *Ursicus*, the *Roman Deacon*, oppos'd *Damasus*, and at last got himself ordain'd a Bishop, which occasion'd a great Sedition, so that the very Churches were fill'd with Blood. *Socrat.* 4. 29. *Ruff.* 11. 13. .... There were no less than 137 Persons kill'd in one Church in one Day upon this occasion, as *Ammianus Marcellinus*, a Heathen Writer, affirms: And he gives this Reason for that bloody Contest,

'I don't wonder, saith he, that the Christians are 'so eager in their Pursuit of Bishopricks, seeing there-'by they are enrich'd by the Oblations of Matrons; 'they go in Chariots, are sumptuously cloath'd, and 'keep such splendid Tables, that they exceed even 'those of Princes.

The Civil Magistrates first interpos'd themselves to suppress the Tumults occasion'd by ambitious Contenders for Prelacy: Thus *Valentinian* interpos'd his Authority between *Damasus* and *Ursinus*.

So did *Honorius* between *Boniface* and *Eulabius*, and *Theodoricus* between *Symmachus* and *Laurentius*.

2. It must be acknowledg'd, that the People being stir'd up by the Practices of cunning Church-Men, did sometimes abuse their Power.

So they did in favour of *Timothy*, firnam'd *Ælurus*, the *Eutychian Heretick*, whom they advanc'd into the Episcopal Chair, in opposition to *Proterius*, and the great Council of *Chalcedon*. *Proterius* and six more were barbarously murder'd by the Hereticks. After the Death of *Ælurus* they chose *Peter Moggus*, a worse Man than *Ælurus*, which so offended the Emperor *Zeno*, that he put some of 'em to Death: Yet upon

their addreſſing themſelves to him, that they might be impower'd to chuſe their own Biſhop, he ordain'd that the Clergy ſhou'd chuſe a Biſhop for 'em.

'Tis remarkable, we rarely read of any Tumults rais'd among the Orthodox, concerning the Election of Miniſters, but they always happen'd upon the Election of aſpiring Biſhops, and rather proceeded from the Ambition of their Clergy, than from the Diſorder of the People.

3. Another thing that diſcourag'd the People from chuſing their own Miniſters, was the impoſing of Strangers upon 'em by force of Arms; this is mentioned by *Leo*, who reproves the Biſhops of the Province of *Vienna* for invading the Churches tumultuouſly, and bringing Guards of armed Men with 'em to force the People to accept of 'em. *Militaris manus per provincias ſequitur ſacerdotem, Ep. 89. ad Epiſt.---vien.---*

4. The Founders of Churches invaded the Rights of the People in the Election of Miniſters; the Power of Election was either transferr'd to 'em by way of Gratitude for their Kindneſs to the Church, or they aſſumed it as having the greateſt Power in the Pariſh.

The former ſeems to be intended by the Council of *Toledo*, which ſays, *Let Founders of Churches chuſe what Miniſters ſhall ſerve in 'em. Fundatores Eccleſiarum Miniſtros eligent.* 4. 18.

Hence 'tis that Patrons (as we call 'em) chuſe Miniſters for their reſpective Pariſhes.

The firſt *Pariſian* Council, which was held about the Year 552, requires the whole Church to chuſe every Biſhop with full conſent; it rejects all put in by the King, and excommunicates ſuch Biſhops as receive 'em. **Can. 6. Nullas civibus invitis ordinatur Epiſcopus niſi quem populi & clericorum Electio, pleniſſima quæſierit voluntate, non principis imperio.*

Were this Canon obſerv'd, the People muſt ſeparate themſelves from all the Biſhops of *England*, who

get in by the Civil Power, and not by the free Choice of all the Clergy and People.

If any ſay, this was only a Provincial Council, they do well to conſider that the ſecond general Council of *Nice*, held about the Year 787, excommunicates all that are choſen Biſhops by Magiſtrates, and all that communicate with ſuch Biſhops. *Vid. Honor. Reſcript. ad Bonif.*

Theſe Canons ſhew the Senſe and Sentiments of the ancient Church about the Election of Miniſters, which was then made by the People.

In this alſo our Ordinations are better than Epiſcopal Ordinations; *Biſhops* ordain [*plebe abſente*] in the Abſence of the People; and the *Diſſenters* ordinarily [*plebe præſentæ*] in the Preſence of the People; among whom their People retain their ancient Right of chuſing their own Miniſters. *Concil. Gen.* 2. *Can.* 3.

Chap. V.

Our Ordination on Week-days by Prayer and Faſting. Dioceſan Ordinations upon Sunday. *Faſting improper on that Day, and condemned by ancient Councils. Objections anſwered. Original and End of Faſts in the Chriſtian Church conſider'd.*

Arg. V. OUR Ordinations are perform'd with *ſolemn Faſting and Prayer, according to Apoſtolical Example*, Act. 13. and becauſe the Lord's-day is not a proper Day for Faſting, it being in its Nature a Day of Rejoycing for the greateſt Deliverances, therefore our Ordinations are upon a Week-day.

Faſting upon the Lord's-day is condemned by the Ancients, nor was it us'd in the *Roman* Church after *Melchiades* his Time, who lived in the beginning of the 4th Century. *Melch. Ep. ad Epiſc. Hiſp.* *Au-*

Austin condemns it in the *Priscillianists* as a scandalous thing. *Aug. ad Casulan. Ep.* 86.

It is forbidden by the 6th general Council of *Constantinople* (had in 680) upon Pain of Deprivation to Ministers, and Excommunication to the People. *Concil. Constant. 6. Gen. Can.* 55.

The Council of *Gangra*, which conven'd about the Year 324, censures *Eustachius*, Bishop of *Sebastia* for fasting upon the Lord's-day. *Socret* 11. 43. *vid. Concil. Gangr. Can.* 18. *si quis in die Dominicor jejunat, anathema sit.*

But Episcopal Ordinations are upon the Lord's-day, which is not observ'd as a Day of Fasting, or if it were, I don't see how warrantable it would be.

Obj. But the Bishops ordain upon the *Sundays* immediately following *Jejunica quatuor temporum*, commonly call'd *Ember Weeks.*

Answ. What Example have we in the New Testament of fasting one Day, and of ordaining Ministers the next Day? Fasting, Prayer, and Imposition of Hands, were upon one and the same Day in the Apostle's Time; and how come those who would be thought to be the Apostles Successors, to deviate from 'em?

They may as well separate between Prayer and Imposition of Hands, and appoint one Day for Prayer, another for imposing Hands, as separate Fasting from Ordination. *What God has join'd together, let no Man put asunder.*

Obj. This way of making Ministers is very ancient, as the Canon tells us, --- *The ancient Fathers of the Church, led by the Example of the Apostles .... alotted certain Times, in which only sacred Orders might be given,* (viz. *the Ember Weeks*) *appointed in ancient Time for Prayer and Fasting, purposely for this Cause at their first Institution. Vid.* Engl. *Canon.*

Answ. Let one Example be produc'd of the Apostles allotting stated Times for Ordination, and that those Times were the *Ember Weeks.*

As

As to the Antiquity of 'em in the Chriſtian Church, there were but three ſolemn yearly Faſts obſerv'd before Pope *Calixtus*'s Time (who was advanc'd to the papal Chair in 219) to wit, in the 4th, 7th, and 10th Month, according to the *Jewiſh* Computation; now theſe Faſts were inſtituted, not for Ordination of Miniſters, as the *Engliſh* Canon ſuggeſts, but for *the Increaſe of Corn, Wine and Oil*, which Pope *Caliſtus* afterwards diſpos'd into the four Seaſons of the Year, as *Sabellicus* and others do affirm. *In quatuor rejecit anni tempora. Sabel. ex Ep.* 1. *Decr. Caliſt. Plat. in vit. Caliſt.*

Nor did he appoint theſe Faſts for Ordination, as appears by the Decretal Epiſtles that bear his Name. *Propter fructuam terræ abundantiam, quia ſicut replemur à Domino frumento, vino & oleo adalenda corpora, ſic repleamur jejunio ad alendas animas*; which tells us they were to implore a Bleſſing upon the Fruits of the Earth.

Platina ſays, That ſome attribute theſe Quarterly Faſts to Pope *Urban*, who ſucceeded *Caliſtus* about the Year 225. I ſhould be glad to ſee it prov'd, that the Authority of theſe ſtated Faſts *were led by the Examples of the Apoſtle herein*; as the Canon tells us they were.

Leo aſſigns no other End to theſe Quarterly Faſts, but the Mortification of the Fleſh, which we ſhould ſtudy throughout the whole Year. *Ut in id ipſam totuis anni redeunte Decurſu cognoſceremus nos indeſinenter purificationibus indigere. De jejun. 7. Menſ. Ser. 9.*

To appoint ordinary Times of neceſſary and religious Faſting, without ſpecial Cauſe, was accounted Hereſy in *Montanus* by the ancient Church. *Euſeb.* 5. 18. Was he alſo *led by the Example of the Apoſtles*, to make Laws for Faſting?

CHAP. VI.

We ordain Perſons to the whole Miniſtry at once. The Church ordains 'em only to part of their Office; firſt Deacons, then Presbyters, and then Biſhops. No Scripture for this tripartite Ordination. The ſame Method of Ordination us'd in the Church of Rome, *contrary to Scripture and Antiquity. Deacons, who were Overſeers of the Poor, made Homily Readers in* Cent. 5. *and Biſhops made Overſeers in their room. The New-Teſtament Deacons did not preach as ſuch. Gifted Lay-men preach'd in the primitive Church. Deacons Servants to the Presbyters. Reflections on the Form of Ordaining Deacons.*

Arg. VI. OUR Ordinations are better than the Epiſcopal Ordinations, becauſe *with us Perſons are ordain'd to the whole Miniſtry at once, according to Scripture....* We don't find there, that every Miniſter was ordain'd firſt a *Deacon*, and then a *Presbyter*, as is done in the Church of *Rome*, and in the C---h of *E----d*.... Nor do we find any one ordain'd by the Apoſtles to preach and baptize, that had no Power to adminiſter the Lord's-Supper, as our *Engliſh* Deacons are: They may preach, they may baptize, but they muſt not adminiſter the Bread and Wine in the Lord's-Supper --- they may help the Prieſt in the Diſtribution of the Communion, but they can't conſecrate the Elements, or authoritatively deliver them.

The ſame Power is given to Popiſh Deacons under the ſame Limitations of *Preaching* and *Baptizing* only. *Diaconum oportet miniſtrare ad altare, baptizare*

&

& prædicare. Pontifical. Rom. What Scripture can be produc'd for this Limitation? Is Baptism inferior to the Lord's-Supper? Are not both Seals to the same Covenant? Did not the Lord Jesus, when he sent the Apostles *to preach and baptize*, empower 'em to give the holy Eucharist also? ----*Nos cum dicto Apostolico mentem patrum adaptissemus, invenimus eos esse locutos non de viris qui ministrant Mysteriis, sed de Ministerio quod in usu Mensarum adhibentur.*--- Did they need a new Commission for this? Where shall we find that Commission? Not in the New Testament, I'm sure.

The Apostles Commission for the Work of the Ministry, as such, extends to all Ministers *to the end of the World, (Ver. 20.)* as their Successors. This is the Sense of the Ancients. *Leo Ep. 92. p. 402. & Ep. 91. p. 296.* and such as all Protestants will acknowledge. *See the Gospel at the Ordain. Priests.*

The Scripture Deacon was appointed to serve Tables, or to oversee the Poor. *Act. 6. 2, 3. It is not Reason we shou'd leave the Word of God, and serve Tables, wherefore look you out among you seven Men ---- whom we may appoint over this Business.* The *Ministry* of the Word, and the *Service* of Tables are made here two distinct Offices, and such as are inconsistent in the ordinary Exercise of 'em, and therefore the Apostle opposeth 'em, and appropriates the Word to *Ministers* properly so call'd, and the Service of Tables to those whom we call *Deacons* or *Overseers.*

This is acknowledg'd by the 6th general Council of *Constantinople*, whose Testimony is more considerable, as not only containing the Opinion of 150 Bishops who lived about the latter End of the 8th Century, but affirming the Sense of the Fathers of the former Ages to be the same with theirs.

They that drew up the Contents of our Church Bibles, do ground the Institution of Deacons upon *Act. 6. See the Contents of this Chapter in our Church Bibles*, which I hope Church-men will not except against, since they usually read 'em with the Chapter. A-

Ability, or aptneſs to teach is not mention'd in Scriptures among the Qualifications of *Deacons*, as it is in thoſe of a Biſhop, and therefore we may conclude that teaching and preaching was no part of the Office of a Deacon in the Apoſtles Time. 1 *Tim.* 3. 2.

'Tis true, ſome of the *Greek Fathers* call 'em Κήρυκας, Preachers or Publiſhers, not becauſe they did preach the Goſpel. *Concil. vaſens. can.* 4. but becauſe they did after the manner of the old *Greeks*, command Silence in order to the Prayers of the *Catechumens* Ἡσυχίαν Κελεύσαντες. *Ariſten. in Concil. Carth. can.* 106.

I find they were admitted about the middle of the fifth Age to read Homilies in the Church, but only in Caſes of neceſſity, as when the Presbyter was diſabl'd by reaſon of ſome Infirmities.

By all which it appears, that Deacons originally were but *Overſeers of the Poor*, to diſtribute juſtly and directly the Alms of the faithful, which the Apoſtles wou'd not trouble themſelves withal, leſt it ſhou'd hinder them in the Miniſtration of the Word and Prayer.

In Proceſs of Time when the Revenues of the Church were enlarg'd the Caſe was greatly alter'd, the Biſhops affected to be Guardians of the Poor, and to make the Deacons amends, admitted 'em to baptize and preach. The Biſhops omit Preaching, and become Servants of Tables, and the Deacons from Serving of Tables, ſtep up into the Pulpit, and become Preachers.

Obj. Petavius, the Jeſuit, (from whom others ſince have borrow'd their Arguments) takes upon him to prove Deaconſhip a Spiritual Order, and to that end he tells us, that *Philip* and *Stephen* were Preachers of the Word.

Anſ. I anſwer,

It does not appear that either of 'em preach'd at *Jeruſalem*, *Stephen* diſputed with the *Jews* there, *Acts* 6. 9. which without doubt any private Man may do in

in defence of the Goſpel, and has been often done by the old Martyrs in Obedience to that Scripture in 1 *Pet.* 3. 13.

Philip preach'd the Word, but it was at *Samaria*, after he was driven from *Jeruſalem*, and ſo ceas'd to exerciſe the Office of a Deacon there. *Acts* 8. 4, 5. He might be advanc'd to the Degree of an Evangeliſt, for ought appears to the contrary. *Acts* 21. 8. 1 *Tim.* 3. 13.

Becauſe we find him preaching ſome time after his being made Deacon, does it follow he preach'd as a Deacon? You may as well ſay, that becauſe we find a Presbyter who was a Pariſh Miniſter half a Year ago, now exerciſing Epiſcopal Juriſdiction, therefore every Presbyter has Epiſcopal Juriſdiction.

The Caſe is much the ſame here; *Philip* was a Deacon to ſerve Tables in *Acts* 6. --- and ſome time after in *Acts* 8.-- we find him Preaching, doth it follow, that he preach'd as a Deacon? when 'tis evident the Deacon had nothing to do with the Miniſtry of the Word. *Acts* 6. 2, 3.

2. Suppoſe they did preach at *Jeruſalem*, it was no more than what was done by all gifted Perſons in thoſe extraordinary Times. *Apollos*, who was not well Catechiz'd in the Word, nor was ſo much as baptiz'd with the Baptiſm of Chriſt, yet preach'd, *Acts* 18. 24.

To be ſure, he only knew *John*'s Baptiſm, was not ordain'd by any of the Apoſtles; yea, *Aquila* and *Priſcilla* his Wife, inſtructed him more perfectly in the way of the Lord.

Grotius acknowledges that in thoſe Circumſtances of Perſecution, private Perſons might preach as well as Deacons, *Grot. in Acts* 8. 5. and he quotes to that purpoſe, *Acts* 11. 20.

Hilarius, the *Roman* Deacon, goes further and ſaith, *Ut ergo creſceret & multiplicaretur (Acts 6. 6.) omnibus inter initia conceſſum eſt, & Evangelizare & Baptizare*

& Scripturas in Ecclesia explanare. 1 Cor. 14. 24. *at ubi omnia loca complexa est Ecclesia, conventicula constituta sunt, & rectores & cætera officia in Ecclesia ordinata --- Hinc ergo est, unde nunc neq; Diaconi in populo prædicant, neq; minores clerici vel laici baptizant. Comment. in* Eph. 4. *apud Ambr.*

From this Quotation it appears,

1. That all gifted Persons did preach and baptize, and explain the Scripture, when the Church was in *fieri*, or Infant State. The extraordinary Effusions of the Spirit, accompanied with a Power of working Miracles, seems to justify that Practice. *Acts* 6. 8. *&* 8. 6.

2. That afterwards, when those extraordinary Opetations ceas'd, and the Gospel was spread abroad, no Man must preach without a regular Call.

3. That Deacons did not preach in *Hilary*'s Time, (who liv'd to the latter End of the fourth Century) no, not in the *Roman* Church. *Ad huc in vivis Ann.* 384. *Cav. Cartoph. Eccl.*

Origen, being persecuted from *Alexandria*, preach'd publickly at *Cæsarea*, tho' he was but a Lay-man, being desir'd so to do by *Theoctistus* Bishop of the Place. When *Demetrius* of *Alexandria* censur'd the Action as irregular, *Theoctistus* and *Alexander* Bishop of *Jerusalem* justified it, and produc'd several Examples of the same Nature. *Euseb. Eccl. Hist.* 6. 20

A Lay-man is allow'd to teach at the request of the Clergy in the Council of *Carthage*, held about the Year 436. *Laicus præsentibus Clericis, nisi ipsis rogantibus docere non audent. Carth. Concil.* 4. *Can.* 98.

Martinianus, a Cutler, or Weapon Maker by his Profession, with two Brothers of his that were private Men also, being sold by the *Vandals* to a Heathen King of the *Moors*, preach'd the Gospel to the *Barbarians*; and by the Blessing of Heaven upon their Labours, converted vast Multitudes of 'em to the Christian Faith, and afterwards sent to *Rome* for a *Presbyter*, by whom they were baptiz'd. *Victor de Vandal. persec.* 1. *Fol.* 8.

When

When *John de Belles Mayons*, Archbiſhop of *Lyons*, inhibited *Valdo*, (the Father of the *Waldenſes* or *Vaudois*) from preaching, eſpecially for that being a Lay-Perſon, he exceeded the limits of his Profeſſion and Condition of Life; *Valdo* replied, that he could not hold his Peace in a matter of ſo high Importance as the Salvation of Men, and that he wou'd rather obey God who had enjoyn'd him to ſpeak, than Man who had commanded him to be ſilent. *Perrin's Hiſt. of the Wald. l.* 1. *c.* 1. *p.* 4.

From the whole it follows, that a private Man as well as a Deacon, in times of extraordinary neceſſity, may preach; and therefore *Philip* and *Stephen's* preaching doth not prove that Deacons may ordinarily do ſo, any more than private Perſons.

The ancient Deacons were the Presbyters and Biſhops Servants. *Diaconus ita ſe Presbyteri & Epiſcopi Miniſtrum eſſe cognoſcat. conc.* 4 *Carth. c.* 37. and might not ſit in the Preſence of the Presbyters unleſs deſir'd by 'em, nor ſo much as ſpeak in their Aſſemblies, unleſs they were ask'd ſome Queſtions by them. *16. Can.* 39, 40.

The Presbyters imploy'd 'em to bring the *Eulogiæ*, or Conſecrated Elements in the Euchariſt to ſuch as could not be preſent at the Communion. *Juſtin Apol.* 11. *Ad Ant.*

They might diſtribute Bread to the People if Neceſſity ſo requir'd by Order of the Prieſt. They muſt not do this but in caſes of Neceſſity, which juſtify many Things that are otherwiſe Unwarrantable. *Concil.* 4. *Carth. can.* 38. *Diaconus præſente Presbytero Euchariſtiam corporis Chriſti populo ſi neceſſitas cogat juſſus eroget.*

If the *Preaching Deacon* be a Stranger to Scripture, and the firſt Ages of the Church, as hath been prov'd, and neither Command nor Example can be produc'd for the Ordaining of Perſons, firſt *Deacons* to preach and baptize, and then to make 'em *Prieſts* by a new

Ordination; it follows, that our Ordinations are more agreeable to Scripture, in which Persons are set apart to the whole Work of the Ministry at once.

Chap. VII.

When we ordain Ministers they are suffer'd to preach without any hindrance. Church Ministers after they are ordain'd, are forbid to preach without a License, which is purchas'd upon pecuniary Consideration.

Arg. VII. Persons ordain'd by us, *may freely exercise their Ministry without any further Impediments, as it was in the Apostles Time, and long after.*

But, in Episcopal Ordinations, tho' Persons be solemnly dedicated to the Ministry, and the Bishop tells 'em, *Take thou Authority to preach the Word*, &c. yet no Authority is given the Person to preach or catechize, *until he be Licens'd by the Archbishop or Bishop of the Dioceſs under their Hands and Seals.* Engl. *can.* 36.

Either the Person ordain'd is qualified for the Work of Preaching, or he is not: if he be not, why is he ordain'd? if he be, why is he restrain'd till a new License be given him? What Precedent have we in Scripture for this? Did the Apostles send out any in this manner; saying, *Take Authority to preach the Word.---But this Authority shall signifie nothing to you without another License under our Hands and Seals, and till those are obtain'd you must not Preach.* *Can.* 49. adds, that no *Person whatsoever that is not Licens'd as aforesaid shall take upon him to expound in his own Cure, or elsewhere, any Scripture, or Matter of Doctrine.*

It is unaccountable, that Men shou'd be made Ministers by Ordination, and afterwards forbidden to exercise that which they are ordain'd to. Com-

Compare this Canon with the Words of Ordination, which are thus.---

Q. *Are you determin'd out of the Scriptures to inſtruct the People committed to your Charge ?* &c.

A. *I have ſo determin'd by God's Grace.*

Q. *Will you give your faithful diligence always ſo to Miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt as the Lord has commanded,* &c. *that you may teach the People committed to your Care and Charge with all diligence to keep and obſerve the ſame ?*

A. *I will ſo do by the help of God.*

Here the Miniſter ſolemnly vows to inſtruct and teach the People as the Lord has commanded, and yet the *Canon* commands him never to Preach nor Expound the Scripture, or any Matter of Doctrine, without an additional Power or Licenſe from the Biſhop.

Why will they ſolemnly engage him to *inſtruct and teach the People out of the Scriptures*; and at the ſame time forbid him to do it without a Licenſe?

The Canon that reſtrains Unlicens'd Miniſters makes the Miniſtry arbitrary to the Biſhop's Will: He may bind Men to the Office, and when he has done, keep 'em from the Exerciſe of it.

However, 'tis a prudent Proviſion to avoid the Guilt of *Simony*: The B---p muſt take no Money for giving *Holy Orders*, that were to ſell the Holy Ghoſt for Money.

But he may take *Money* for the *Licenſe*, and for producing Letters of Orders at Viſitations, and be as free of the Guilt of *Simony*, as the *Jews* were from breaking the fifth Commandment by their ſacred *Corban*.

CHAP.

CHAP. VIII.

Ordaining Presbyters don't pretend to confer the Holy Ghost in Ordination as the Bishops do and the Church of Rome. *Those Ministers upon whom the Spirit is suppos'd to be confer'd, no better Christians than their Neighbours.*

Arg. VIII. *WE don't pretend to give the Holy Ghost in Ordination:* We pray that God wou'd increase the Gifts and Graces of his Spirit in the Ordained, but confer 'em we cannot, nor do I see how any can now pretend to this Power without great Presumption.

But the Ordaining Bishop seems to assume it, when he says, Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed to thee by the Imposition of our Hands. The Ord. of Priests. Observe here,

1. If they can give the Holy Ghost, *Why do they not give it to the Deacon, as well as to the Priest?* Is not the Holy Ghost as necessary to enable us *to preach and baptize*, which they say is the Work of *Deacons*, as *to administer the Lord's Supper*, which is the Work of *Priests*. The Deacons in *Acts* 6. 3. must be *full of the Holy Ghost*. Is he become less necessary now than he was of old? Or, is the Bishop's Power of dispensing the Spirit restrain'd to Presbyters as the adequate Object of it?

2. It is true, the *Holy Ghost* was given by the Hands of the *Apostles*, but it was in his extraordinary Gifts, that enabl'd Persons to speak with Tongues, and to prophesy. *Acts* 10. 44. 46. *and* 19. 6. If there had not been something extraordinary in this Gift, *Simon Magus* had never attempted to purchase it with Money. *Acts* 8. 17, 18, 19.

We don't find that the Apostles gave the Holy Ghost

Ghoſt in any other Senſe: they that affirm it muſt prove it, as alſo that the Biſhops are the Apoſtles Succeſſors in the Plenitude of their Power, and endu'd with the ſame Apoſtolical Character of conferring the Holy Ghoſt.

Experience tells us, that the Biſhops do not give the Ordinary, much leſs the Extraordinary Gifts of the Holy Ghoſt: for they that were ignorant, profane, or ſuperſtitious before Ordination, remain ſo afterwards.

We don't find any greater Meaſures of the Spirit upon Perſons as they come from Epiſcopal Ordination, than they had before. The ſcandalous Lives of ſome Miniſters that are among us, is no very convincing Demonſtration of the Biſhops giving the Holy Ghoſt in Ordination.

3. In Popiſh Ordinations, the ordaining Biſhop pretends to confer the ſame Gift, in theſe Words: *Receive thou the Holy Ghoſt, whoſe Sins thou remitteſt, are remitted, ... Accipe Spiritum Sanctum, quorum remiſeris peccata, remittuntur eis, & quorum retineris retenta ſunt. Pontif. Rom.*

The Popiſh *Fathers* of *Trent* aſſert the ſame Power, and denounce a grievous Curſe upon thoſe that deny it .... *Let him*, ſay they, *be accurſed who affirms, that the Holy Ghoſt is not given by ſacred Ordination. Si quis dixerit per ſacram Ordinationem, non dari Spiritum Sanctum, ac proinde fruſtra Epiſcopos dicere, accipe Spiritum Sanctum ..... Anathema ſit.*

For all this Curſe, Dr. *Fulk* pleads common Experience againſt the *Rhemiſts*, who affirm, that the Grace of the Spirit is given by Impoſition of Hands in Ordination. Thus he, *But that any ſuch Grace is given by your Sacrament of Orders, we cannot ſee by Experience. For he that was an unlearned Aſs before he was made Prieſt, is made no better than Sir* John Lack Latin *by his Order of Prieſthood. Fulk. in* 1 *Tim.* 4. §. 16.

Morinus acknowledgeth that the Words, [*Recipe Spiritum*

ritum Sanctum] *Receive the Holy Ghoſt, are not four hundred Years old in the Church; they were us'd before not* imperatorie, *but* precaritorie; they did not pretend to confer, but only pray'd unto God to give the Holy Ghoſt unto the Perſon ordain'd. *De Sacr. Eccl. Ordin.*

The Ordainers can't ſay they mean the Office of the Miniſtry by the Holy Ghoſt, whom they pretend to give; for they ſay, *Receive the Holy Ghoſt for the Office.*

Were Biſhops able to confer the Holy Ghoſt in a greater Meaſure than Presbyters, their Ordinations would be more eligible; but if it be otherwiſe, that is, that they don't conſer the Spirit of Ordination, as the Office of Ordination ſays they do, then are our Ordinations better.

Chap. IX.

Presbyterians ordain according to Scripture-Mode. Biſhops add other Ceremonies. An odd Clauſe in the Deacon's Commiſſion conſider'd. Both their and Presbyters Commiſſions conditional, and dependant on the Biſhop's Will.

Arg. IX. *We uſe no Ceremonies in Ordination, but thoſe that are mention'd in Scripture.* We don't find any Ceremony us'd by the Apoſtles, in the ſetting apart of Miniſters, beſides *Impoſition of Hands*, accompany'd with *Faſting* and *Prayer*.

But the Biſhop at Ordination, delivers the New-Teſtament into the Hands of the Deacon, ſaying, *Take thou Authority to read the Goſpel, and to preach the ſame, if thou be thereto licens'd by the Biſhop himſelf.*

He

He delivers a Bible into the Hand of the Presbyter, ſaying, *Take thou Authority to preach the Word of God, and to Miniſter the Holy Sacraments in the Congregation.*

But why a New-Teſtament only to the Deacon, and not a whole Bible? May he not read the Old Teſtament alſo? Is there no Goſpel there? Or is he more a Miniſter of the New Teſtament, than a Preſbyter? St. *Paul* thought it a Character becoming *even* an Apoſtle, to be a Miniſter of the New-Teſtament. 2 *Cor.* 3. 6.

The Words of the Deacon's Commiſſion are ſingular, and without Precedent in that Book which is deliver'd to him .... *Take Authority to preach, if thou be thereto licens'd*; that is, *take Authority to preach, if thou canſt get it.* Is not his Ordination a ſufficient Licenſe?

The Commiſſion of the Presbyter ſeems to be more abſolute; and yet, *if thou be licens'd* is implied there alſo, as appears by the Canon, which ſays, *No Perſon ſhall be admitted to any Eccleſiaſtical Living, nor ſuffer'd to preach ---- except he be licens'd. Can.* 36.

So that both their Commiſſions to preach are conditional, and depend upon the Biſhop's Pleaſure.

The Presbyter hath the Old Teſtament deliver'd to him, beſides what is deliver'd to the Deacon; and he has this in his Commiſſion above a Deacon, *viz. Take Authority to miniſter the Holy Sacraments*, &c. How comes the Old Teſtament to refer to the Sacraments of the New Teſtament?

We don't find that the Apoſtles us'd this Ceremony. It may be thought very innocent, but it would be more innocent to retain the Apoſtolical Simplicity of the Goſpel Ordinances, and not add our Inventions to Divine Inſtitutions.

It is true, this Ceremony was us'd with ſome Variation in the fourth Age. *Counc. Carthag.* 4. *Can.* 2. Then the Book was put upon the Head of the Perſon

to be ordain'd. --- But what Authority had they from Chriſt or his Apoſtles for the uſe of it?

By the ſame Reaſon, that the Biſhops uſe this Ceremony, the Papiſts uſe many more, which they judge as innocent and ſignificant as the delivering of a Book can be.

They anoint the Prieſts Hands with holy Oil, to ſignify the Anointing of the Holy Ghoſt, which the Biſhop pretends to give 'em. What Argument can be us'd againſt one Ceremony, which can't be equally urg'd againſt the other? If it be ſaid, the Apoſtles did not anoint the Hands of ſuch as were ordain'd; very true, no more did they put a Book into their Hands. *Uno abſurdo dato, mille ſequuntur* ----

Open the Door for one ſignificant Ceremony, and you make room for many more inſignificant ones to enter. If one myſtical Ceremony may be added for the Decency of an Ordinance, why not two to make it more decent, and ſo forward to the end of the Chapter. I'll conclude this Head in the Words of Doctor *Fulk*, againſt the *Rhemiſts*, who defend the Popiſh Ceremonies us'd in the *Roman* Ordinations; *The true Church of Chriſt* (ſaith he) *ſubmits her ſelf to the Doctrine of Chriſt, and his Apoſtles in all things, and is content with thoſe Ceremonies which Chriſt and his Apoſtles, by his Commandment, have left unto her. Fulk. in Tom.* 4. §. 18.

Upon this Account our Ordinations are better than the Epiſcopal, becauſe we keep more cloſe to the Primitive Apoſtolical Simplicity in *Ordinations*

CHAP.

CHAP. X.

We ordain Persons Ministers in the Language of the New Testament. Bishops ordain 'em to the Order of Priesthood. Reasons to prove the Absurdity of that Practice.

Arg. X. WE *ordain to the Office of the Ministry as such in the Language of the New Testament*; but the Bishops, in ordaining Ministers, admit 'em to the *Order of Priesthood*, as they call it. The words *Priesthood* and *Priest* are us'd five or six times in their Form of Ordination.

The Reformers of the Common-Prayer-Book in 1662, chang'd the word *Ministers* into that of *Priest*, at least in five places; in the *Absolution*, in the *Responses*, in the *Litany*, and at the *Communnion*, &c.

I find the *Rhemish Seminary* very angry with our first *Reformers*, for translating πρεσβύτερος *Elder*, and not *Priest*, *such Corruption of Scriptures, say they, their hatred of Priesthood drives 'em to.*

Our Blessed Reformers had reason to hate the *Popish Priesthood*, as being *Idolatrous*; why the late Reformers of our Liturgy shou'd rather be call'd *Priests* than *Ministers* or *Elders*, is, I think, what their Admirers shou'd account for. *Rhem. in Act.* 14. *f.* 4.

The *Rhemists* go on to censure our Translators for not rendring *Presbyter Priest: This is to take away the Office of Sacrificing, and other Functions of Priests*, say they. Dr. *Fulk* answereth, *The Reason why we avoid the Name of Priests, is because it is by common use taken to signifie the Priests of the Law, whose Name is never in the New Testament given to the Ministers of the Church.* ibid.

We judge it very improper to retain the Names of *Priests* and *Priesthood*, for these Reasons; Because,

1. All Protestants confess, that the Office of the Mini-

Miniſtry is not a real Prieſthood. We read but of two Orders of Prieſthood, properly ſo call'd, *viz. The Order of Melchizedek*, of which Chriſt is the only Prieſt; and the *Order of Aaron*, which is now aboliſh'd; together with that Oeconomy to which it did belong. To revive that *Prieſthood*, were to deny that Chriſt is come in the Fleſh, as the Apoſtle diſcourſeth at large in his Epiſtle to the *Hebrews*. Now when we all diſown the thing, why ſhou'd we affect the Name? *Nominæ ſunt rerum Notæ & Symbola.*

Hath not the New Teſtament furniſh'd us with variety of more ſignificant Names to expreſs that Sacred Office by, ſuch as Paſtors, Teachers, Presbyters, Biſhops, Miniſters? *&c.*

Why ſhou'd Men covet to ſpeak in the Language of *Moſes* rather than in the Language of *Chriſt* and his Apoſtles?

The *Deacon* has the New Teſtament deliver'd him in Ordination, with a New Teſtament Name, and the Prieſt hath the Old Teſtament alſo, with an Old Teſtament Name; it is unaccouutable that any Chriſtian ſhou'd be ſo averſe to New Teſtament Language --- eſpecially if we conſider,

2. The Word *Prieſt* is never us'd in the New Teſtament to ſignifie the *Miniſters* excluſive of the *People*. St. *Peter* calls the Body of Chriſtians, *a Holy Prieſthood*, and that as diſtinguiſhed from their Miniſters. 1 *Pet.* 2. 5. 1 *Pet.* 5. 1. ſo he calls the People *God's* κλῆρος, *God's Clergy*, 1 *Pet.* 5. 3. Hence the word *Clergy*; which Senſe has been appropriated to Miniſters. Did Men love the Scriptures more, and Mens Traditions leſs, there would be no Controverſy about theſe things.

St. *John* calls thoſe whom Chriſt hath waſh'd with his Blood, by the Names of *Kings* and *Prieſts*, Rev. 1. 5, 6.

If the Holy Ghoſt never calls Goſpel Miniſters as ſuch in the New Teſtament by the Name of *Prieſts*, why

why ſhou'd we do it? are we wiſer than the Fountain of Wiſdom?

3. The Papiſts abuſe his Name to the moſt abominable *Idolatry* of the *Maſs*. They ordain all their *Shavelings* to the Office of the *Prieſthood*, to offer up their *Bread-Idol* as a real Sacrifice for the dead and living. The *Council of Trent* anathematizeth all that ſay, there is no viſible and external Prieſthood in the New Teſtament. *De ſacr. ord. can.* 1.

Let *Rome* glory in her Prieſts, who take upon 'em to ſacrifice the *real Body* of Chriſt in their *Maſs*, as they do his *myſtical* Body in their *Maſſacres*.

But it becomes not us who under the Goſpel know neither Prieſthood, nor Altar, nor Temple, beſides Jeſus Chriſt, to ſymbolize with an Idolatrous Church, which hates all Compliances with us, tho' in the moſt innocent Things.

The Reformed Churches abroad have aboliſh'd this Name; and are offended with the *Engliſh* for uſing it; but ſome People had rather ſpeak in the Dialect of *Rome* than of the Reformed Churches, in Conformity to Chriſt and his Apoſtles.

CHAP. XI.

We ordain Miniſters to the whole Miniſterial Work, and not deprive 'em afterwards of any Part thereof, as the Presbyters of the Church are. Church Miniſters, the Chancellors Servants. The narrow Way made broad by the Burial Office. Pulpit Threatnings recanted at the Grave. Charity transform'd into Cruelty. Presbyters rob'd of their Governing Power, contrary to Scripture and Antiquity.

Arg. XI. *OUR Miniſters are ordain'd to the whole Miniſterial Work, and no part of it taken from 'em afterwards.*

But it is otherwiſe in Epiſcopal Ordinations: The Ordainers commit the Keys of the Kingdom of Heaven to the Presbyters, ſaying, *whoſe Sins ye forgive, they are forgiven, and whoſe Sins ye retain, they are retain'd.* They give 'em Power *to Miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt as the Lord has commanded,* &c. But they deprive them afterwards of the Power of Diſcipline, and entruſt 'em with no judicial Adminiſtration in the Church.

The Presbyters have no Power left 'em to judge whom to baptize, and whom not, but muſt baptize all that are offer'd, tho' the Children of Jews, Infidels, Deiſts, Papiſts, &c. *Engl. can. 68. No Miniſter ſhall refuſe to chriſten any Child according to the Form of the Book of Common Prayer that is brought to the Church, if he refuſe he ſhall be ſuſpended for three Months.*

They have no Power to forbear giving the Lord's Supper to any one, how notorious an Offender ſoever, unleſs they will proſecute him at the Biſhop's Court: nor then, but for once; ſo that if he pay his Fees and be abſolv'd there, tho' the Miniſter know him to be never ſo bad, he muſt give it him the next time. And the Proſecution is ſo odious and fruitleſs, that it is very rarely attempted.

They have no Power to call Perſons to Repentance openly before the Church.

They have no Power to judge any Perſon to be excommunicate, nor to abſolve any Perſon that is penitent after Excommunication, only they read the Lay-Chancellor's Sentences, ſent them in the Biſhop's Name, much like our Cryersin Civil Courts that publiſh the Orders of the Court. Yea, tho' they are ſatisfied in their Conſciences that the Chancellor's Decree is ſometimes unjuſt, and *clave errante*, excommunicating a conſcientious Perſon for ſcrupling a Ceremony, or abſolving an impenitent Perſon who has commuted for notorious Scandal, yet they muſt publiſh it or be ſuſpended:

How

How inconsistent is this Restraint with the Power *of remitting and retaining Sins*, given them in Ordination? All the Power left 'em is the Privilege of being the Chancellor's Servants, to execute their Decrees, without examining whether they be right or wrong.

They have no Power to forbear pronouncing of all Traytors, Murderers, Adulterers, Drunkards, Oppressors, Papists, Atheists, perjured Persons, *&c.* (that never profes's'd Repentance) at their Burial, *That God of his Great Mercy hath taken to himself the Soul of our dear Brother here departed*, and that they have *sure and certain hope of his Resurrection to eternal Life. Can. 68. & Office for Burial.*

All that die in the Communion of the Church, and don't lay violent Hands upon themselves, tho' they live never so wickedly, and die never so impenitently, go one way, (according to the Office for Burial) and that is the narrow Way to Life, which but few found in the Days of Christ, (*Mat. 7. 13, 14.*) but now all find (if the Minister may be believ'd at the Grave) that have the Happiness to be in the Communion of the Church of *England*, and don't forfeit the Benefit of Christian Burial by Excommunication or Self-Murder, which few People do, except they be in a frenzy, and so make themselves away, or next Degree to it, in not buying off a *damnable* Excommunication, if they happen to fall under it, which is but rarely, for some notorious Debaucheries.

It is the Opinion of Bishop *Jer. Taylor*, Dr. *Sherlock*, and some others of the Church-Communion, that there is no such thing as saving Repentance upon a Death-bed, and if so, what ground of *sure and certain Hope* can there be of the Salvation of those who liv'd impenitently, while they enjoy'd Health and Opportunities of Sinning? According to the Scriptures, and the tenderest Sentiments of judicious Casuists, we may conclude that the greater part of those

who live in open Contradiction to the Laws of the Gospel to the very last, die under the incurable Plague of a hard Heart, and leave us no visible ground of *sure and certain Hope* concerning their Salvation. *Es. 6. 9, 10. Prov. 1. 24, 25, 28. Zach. 7. 12, 13. Joh. 8. 24.*

It is true, we ought to judge charitably concerning Mens final State, but Charity is no excuse for dangerous Error and Falshood. It can't be denied that the Clergy in their Sermons and Writings condemn abundance, whom at the Grave they pronounce saved. What a hard'ning is it to the Wicked when they hear the same Men, that in the Pulpit threaten Damnation to them, recant it all in their Application at the Grave, and pronounce them saved.

But to return from this Digression: The Presbyters are made meer Curates to the Bishops, and divested of that Power of the Keys, [or Discipline] which Christ committed to all Ministers equally, and are expresly given them in Ordination, in those Words, *whose Sins soever ye remit shall be remitted,* &c. *Vid. pr. for Bish. and Curates in the Liturgy.*

In short, the Deacons are made *half Priests,* and the Priests but *half Presbyters,* for they are depriv'd of the *Power of Discipline,* which yet is *pretendedly* given 'em in Ordination, and which is *really* given them in *Scripture,* and which they enjoy'd in the Primitive Church. *Basil. de vit. sol. cap. 23. Presbytero licet, si peccavero, tradere me Satanæ. Ep. ad Heliod.*

1. *As to the Scripture,* I shall only note these two following ones, which invests Presbyters with the Government of the Church. *Hebr. 13. 17.* All such *as watch over the Souls of God's* People, and *must give account to God* for them, are intitl'd *to rule over them.* Now unless Bishops will say they only watch for Mens Souls, and are the only Men that must give an account, they cannot challenge to themselves the sole Rule over them. So 1 *Thes. 5. 12. Know them which labour*

labour among you [ὁ προϊσταμένους] *and are over you,* or have the Presidency over you, *and admonish* you. In this one Church of *Thessalonica* there was not, ὁ προϊστάμενος, but οἱ προϊστάμενοι Not one chief Bishop or President, but the Presidency was in many. This Presidency [or Government] was in them *that labour'd among them* as the Presbyters did.

And the Censures of the Church were manag'd not by one chief [προϊστάμενος] President, but by all in common who were to be esteem'd alike. *Basil,* who liv'd *Ann. Dom.* 370. upon the Words of Christ to *Peter, feed my Sheep,* hath this Remark --- *He hath committed the same Power to all Pastors and Teachers, of which this is a convincing Evidence, that they do all equally bind and loose as well as he.*

2. *As to Antiquity,* I'll mention one Passage in *Jerom. If I sin, the Presbyter may,* saith he, *deliver me to Satan.* The old Canons give to the Presbyters equal Power with the Bishop in Church Censures, that he could do nothing without their Concurrence. *Conc. 4. carth. can.* 23.

Doth not the Nature of the thing inform us who are best able to judge of the fitness of Persons to be admitted, and who shou'd be kept out; the Parish Minister who has personal Knowledge of his Flock, or the Bishop that lives twenty or thirty Miles off, or it may be at *London,* and possibly hath never seen their Faces?

If Mens Prejudices were remov'd, the Truth wou'd shine forth in its own native light.

Upon this Account also our Ordinations are better, because all the Ministerial Power is conferr'd without arbitrary Limitations or Restrictions of Ministers in their Office.

CHAP. XII.

We don't ſwear thoſe we ordain to yield Obedience to their Ordainers, as Proteſtant and Popiſh Biſhops do. No Precedent for this Eccleſiaſtical Oath in the New Teſtament, nor for 300 Years after Chriſt. No Engliſh *Statute for it. Presbyters harder ty'd than hired Servants. This Oath invented by* Novatus *the Heretick. This enſlaving Cuſtom practis'd in the eighth Century.* France *infected with it, condemn'd by the Council of* Chalons. *Concluſion.*

Arg. XII. THere is one thing more in which our Ordinations have the Preference of Epiſcopal Ordination; *We adminiſter no Oath to the Perſons Ordain'd, to oblige 'em to depend upon their Ordainers, and to yield to them Canonical Obedience,* as the *Biſhops* do. For among other ſolemn Promiſes, which the [Epiſcopal] Miniſter makes before God and the Congregation, this is one; *That he will Obey his Ordinary.* The *Biſhop* asks him, *Will you reverently Obey your Ordinary, that is your Biſhop, and other chief Miniſters unto whom is committed the Charge and Government over you, following with a glad Mind and Will their Godly Admonitions, and ſubmitting yourſelves to their Godly Judgments.*

The Prieſt anſwers, *I will ſo do, the Lord being my helper.* This is the very ſame with the Promiſe made by

by *Popiſh* Prieſts at their Ordination to obey their Ordinary. The Ordainer asks them one by one, *Will you promiſe Reverence and Obedience to me and my Succeſſors?* To which the *Prieſt* anſwers, *I will. Promittis mihi & ſucceſſoribus meis reverentiam & obedientiam? promitto.*

The Biſhop asks every one of the Regular Clergy, *Will you promiſe to Reverence and Obey your Biſhop or Prelate, your Ordinary for the time being?* To which he anſwers, *I will. promittis pontifici, vel prælato, ordinario tuo, pro tempore exiſtenti, reverentiam & obedientiam? promitto. Pontif. Rom. de ord. presb.*

The *Form* of the *Oath* which they impoſe upon the *Engliſh* Clergy is this,

I A. B. *do ſwear that I will perform True and Canonical Obedience to the Biſhop of* N. *and to his Succeſſors in all Things lawful and honeſt. Ego* A. B. *juro quod præſtabo veram & canonicam obedientiam Epiſcopo* N. *ejuſq; Succeſſoribus in omnibus licitis & honeſtis.*

The Obedience requir'd in this Oath is *Canonical* Obedience, or Obedience according to the *Canons*: Theſe are the *Laws* by which they openly profeſs to rule the Church. And tho' the Words *Godly Admonitions* (or *licitis & honeſtis*) be put in, they ſignifie no more than that our Obedience according to the Canons is godly, lawful and honeſt, and not that we are left to chuſe which Canons we will obey; for there is no Canon that concerns the Clergy, but they are puniſhable for the Breach of it, which ſuppoſes an Obligation to Obedience.

But let us ſee upon what grounds the Biſhop adminiſters this Oath of Obedience to his Clergy.

1. What Precedent is there for this *Oath* and Recognition? Let 'em produce, if they can, *ſome Example in the New Teſtament* for this Impoſition? Did the Apoſtles ſwear all the Presbyters they made, reverently to obey them? I trow not. How come fallible

Men to swear those of the same Order with them to obey their Decrees, when the Apostles, those infallible Doctors of the Church, lay no such Yoke upon any Minister? They disclaim all Dominion over Peoples Consciences, and wou'd not lord it over God's Heritage, by administring Oaths unto 'em. This had been to incroach on the Rights of *Cæsar*. 2 *Cor.* 1. 24. 1 *Pet.* 5. 3.

If the Bishops can't bring a Scripture Example for this *Oath of Ecclesiastical Allegiance*, we wou'd desire 'em to shew us *some Example or Command in the New Testament, requiring* one ordinary Minister reverently to obey another.

3. Or if they can't do that, let 'em shew one approved Example for this Oath, within the compass of the first 300 Years after Christ. So far were they from imposing it then, that we can produce Multitudes of Instances, wherein the Bishops and Fathers of those early Ages, and some of the next also, condemn all Oaths as inexpedient, if not unlawful. *Vid. Nazian. Orat.* 43. *Clem. Alex. Strom.* 7. *p.* 150.

4. If they can't produce any approved Examples of this Oath in the first Centuries, we desire to know by what Authority they do administer it? Not by virtue of *the Act of Uniformity*, that makes no mention of it: Nor does any other *Statute* mention it, tho' there were several Statutes that were made in favour of Bishops, both before and since the Reformation. Nor can they derive their Power to administer this Oath from the *Canons* of 1603, for they speak nothing of it. 'Tis a precarious Power indeed, that is warranted neither by *divine* nor *human* Laws.

5. What has been said in the former part against the *Popish* Oath of Obedience, which is taken by the Priests to their Bishops, may be applied to this as being both of the same Original, having no Foundation

dation in Scripture or the purest Antiquity, but invented by ambitious Prelates to bring the Presbyters in Subjection, who by this Device are made their *sworn Servants*; nay, hired Servants are not so strictly tyed to their Masters, as the Priests are to their Ordinaries or Ordainers.

Menial Servants are not bound by Oath as the Clergy are, so that a Parish-Priest is in some Respects more a Servant of the Bishop, than the meanest hired Servant is to his Master.

6. The first Instance that I can find of an Oath requir'd by ambitious Prelates to bind Persons to their Communion, is that of *Novatus* the Heretick, who swore all his Communicants not to return to *Cornelius* Bishop of *Rome*, which was about the Year of Christ 251. *Vid. Epist. corn. ad Fab. Antioch. in Euseb. Eccl. Hist. 6.* 43.

It was several hundred Years after, before the Bishops of *Rome* took up this Practice, to oblige Men to their Interests, under the Name of that of the Church.

The first of this kind that I meet with, is in the beginning of the eighth Century, concerning an Oath of Obedience taken by *Wilfrid*, alias *Boniface*, Bishop of *Mentz* (about the Year 719) to Pope *Gregory* the Second, who was the great Patron of Images, who excommunicated the Orthodox *Leo*, the Third Emperor, and drew *Italy* from his Obedience, because he was against Images. *Wilfrid*, alias *Boniface*, took the Oath following to that Pope.

'I *Boniface*, by the Grace of God, do promise to 'thee *Peter*, Prince of the Apostles, and to thy Vicar 'Pope *Gregory* and his Successors, by the Father, 'Son, and Holy Ghost, the inseparable Trinity, and 'this most Holy Body of thine, that I will exhibit 'all Faith and Purity of Holy Catholick Faith, and 'in Unity of the same Faith by the help of God

'will

'will perſiſt, and will no way conſent, whoever per-
'ſuade me againſt the Unity of the common and
'univerſal Church; but as I ſaid, will exhibit my
'Faith, and Purity, and Concurrence to thee, and
'to the Intereſts of thy Church, to whom the Power
'of binding and looſing is divinely given, and to
'thy aforeſaid Vicar and Succeſſor in all Things.
'*Bin. p.* 178.

By means of this Oath, the Nations were made ſubject to *Rome* Antichriſtian, in a leſſer time than they were to *Rome* Pagan. Hence Dr. *Willet* makes this *Oath* a *Mark* of *Antichriſt*. *Synops. contr.* 4. *q.* 10. the True Church, which ſubſiſted in all Ages, had no recourſe to this politick Method.

Some Biſhops in *France* following this Example, affected the like Dominion over the Conſciences of their Brethren, and requir'd an *Oath* of them at their Ordination, *viz.*

That they ſhou'd do nothing againſt the Canons, and that they wou'd be Obedient to the Biſhops who ordain'd 'em, and to the Church in which they were ordain'd.

The Council of *Chalons*, which was call'd by the Order of *Charles* the Great, in the Year 813. condemns this Oath *as dangerous, and enjoyn'd the Biſhops not to require it of their Clergy for the future. Quod juramentum, quia periculoſum eſt, omnes unà inhibendum ſtatuimus. Concil. Cabilon. can.* 13.

Quære, Whether the Oath which *Engliſh* Clergymen take to Obey the Biſhops, does not deſerve the Conſideration of a Proteſtant Council, if not of a *Britiſh* Parliament?

The End of the Third Part.

THE HISTORY OF ORDINATION,

Begun by the late Reverend Mr. JAMES OWEN.

And now Publiſh'd by CHA. OWEN.

PART IV.

Chap. I.

The Opinion of contending Parties conſider'd; the Caſe ſtated in ſeveral Propoſitions.

1. *The Power of Ordination originally in Chriſt. Ordainers only deliver Poſſeſſion.*
2. *Jeſus Chriſt ordain'd the Apoſtles.*
3. *The Apoſtles ordain'd Presbyters or Biſhops.*
4. *Theſe Presbyters or Biſhops govern'd the Churches, prov'd firſt from Scripture, illuſtrated in five Things. Two Objections anſwer'd. Second from Antiquity.*
5. *Presbyters intruſted with the Ordaining Power, prov'd by Scripture Inſtances.*
6. *The Apoſtles ordain'd ſeveral Presbyters or Biſhops, in particular Churches.*
7. *After the Apoſtolical Age, one Presbyter or Biſhop was ſet over the reſt. One Church had ſeveral Biſhops.*

I Will not here enter into the Controverſie about the Ordination of Miniſters, whether the Power of Ordaining be veſted in Dioceſan Biſhops, or in Presbyters, or in both; but I will briefly conſider what may be fairly alledg'd from Scripture and the Records of Antiquity in favour of each Party, and refer the Judgment of the whole to the impartial Reader.

They

They that plead for the Power of Presbyters to Ordain, urge the Identity of Bishops and Presbyters in the New Testament; that Presbyters have all along concur'd with Bishops in Ordaining, and do in the Church of *England* to this Day; and that Ordination by Presbyters can't be fairly denied without Unchurching all the Reform'd Churches beyond Sea, who have no Bishops.

Those that assert the necessity of Episcopal Ordinations, say, that the Apostles reserv'd the Government of the Church in their own Hands while they lived; that they consign'd this Power not unto Presbyters, but unto Bishops, whom they ordain'd in all Churches to succeed them in the Ecclesiastical Government, as they did *Timothy* at *Ephesus*, *Titus* at *Crete*, &c. that the Power of Ordination, which was exercised by *Timothy* and *Titus*, and not by the Presbyters, belongs to the Bishop alone, and is appropriated to them by the *old Canons*, and the general Practice of all Christian Churches in all Ages, until near Two Hundred Years ago, *Luther* and other Reforming Presbyters usurp'd the Ordaining Power.

The Popish Writers, *Turrianus*, *Bellarmin*, *Petavius* and others of that Communion, who are follow'd by some of our own, condemn all Ordinations by Presbyters as Nullities, and make Episcopal Orders essential to the Being of Churches and Sacraments.

Others, on the contrary, reject Ordination by Bishops of the modern Species as Unscriptural and Antichristian. Where then shall we find true Ministers? If we be determin'd by the Judgment of the Censorious and Bigotted of either side, we may sooner loose the Ministry it self than settle our Consciences, for though Extremes seem very distant, it's an easie and short Step from one to the other. They who in one Humour acknowledge no Ministers but such as bear the Episcopal Character, will in another Mood be as ready to appropriate the Ordaining

Power to Presbyters, and by another turn of Thought to diſown both, as ſome among us have done.

For the neceſſary and juſt Vindication of all the Reformed Churches, namely, the Epiſcopal, whoſe Miniſters are made by Biſhops, and the Antiepiſcopal, whoſe Miniſters are ordain'd by Presbyters, I will give a ſhort Hiſtory of the Ordination of Miniſters in theſe following Propoſitions.

Prop. I. *The Power of Ordination is Originally and Authoritatively in the Lord Jeſus Chriſt.* Goſpel Miniſters are his Servants. They derive their Qualifications, Commiſſion, Call, and Opportunities from him alone, and to him they muſt give an Account of their Miniſtrations. It is eaſier to condemn one another, than to approve our ſelves faithful and diligent in the diſcharge of our great Truſt.

The Ordainers give not the Power, they only Miniſterially deliver the Poſſeſſion to ſuch Perſons as are duly qualified and call'd to the Office. They have no Power to admit ſuch as Chriſt rejects, or to reject whom he admits. *Separate me Paul and Barnabas*, ſaith the Holy Ghoſt, to the Work to which I have call'd them. (a) God *Calls* and Man *Separates*. Therefore the firſt Queſtion which the Biſhop asks the Candidates for the Prieſthood is, *Do you think in your Hearts that you be truly call'd according to the Will of our Lord Jeſus Chriſt ---- to the Order of Prieſthood ?* *

Prop. II. *Jeſus Chriſt ordain'd and appointed Apoſtles, to whom he committed the ſupreme Miniſtry for the gathering, ſettling, and governing of the New Teſtament Churches.* We have their Commiſſion in *John* 20. 21. *As the Father hath ſent me, even ſo ſend I you.* And in *Matthew* 28. 18, 19. *All Authority is given to me in Heaven and in Earth; Go ye therefore and teach all Nations, baptizing them*, &c. Under teaching and baptizing,

(a) Acts 13. 2. * *See the Form of ordaining Prieſts.*

which

which are two chief Parts of the Ministry, is comprehended the ordaining Power.

Prop. III. *The Apostles ordain'd Presbyters or Elders in all the Churches which they planted.* (b) *These were also Bishops.* That the Scripture Bishop and Presbyter are one and the same is evident, and will not be denied by the more judicious Defenders of Episcopacy. The same Persons are call'd (c) Presbyters and Bishops, and injoyn'd to feed, or rule the Flock. So in *Titus* 1. those who are call'd Elders or Presbyters (πρεσβυτέρους) in Verse the 5th are call'd Bishops, Verse 7th they have the same Qualifications, *Titus* 1. 5, 6, 7. 1 *Tim.* 3. and the same Work assign'd them, to oversee and rule the Flock. 1 *Pet.* 5. 1, 2.

Nor do we read of any distinct Ordination of Presbyters and Bishops in the New Testament. One Ordination can impress but one Character. We read of the Ordination of *Deacons* (d) as distinct from that of *Presbyters*, which is an evidence that they are two distinct Orders; on the contrary, one and the same Ordaining Action can constitute but one and the same Office (e) The Holy Ghost constituted the Elders of the Church of *Ephesus*, Bishops of the Flock, to whom the Government of it was committed.

Prop. IV. *The Presbyters or Bishops ordain'd by the Apostles in most if not all Churches, govern'd the Church in common*; this is evident from Scripture and Antiquity.

1. *From Scripture.* We have a clear and convincing Proof of this in the *Apostles Charge to the Presbyters of the Church of* Ephesus; the Government of which Church is acknowledg'd to be a Platform to all other Christian Churches. St. *Paul* having sent to *Ephesus* from *Miletus*, and call'd the Presbyters or Elders of

(b) *Acts* 14. 23. *They Ordain'd 'em Elders in every Church and pray'd with fasting.* (c) Πρεσβυτέρους & ἐπισκόπους. (d) *Acts* 6. (e) *Acts* 14 23.

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the Church, he thus addresses 'em, *Take heed unto your selves and to all the Flock, over the which the Holy Ghost hath made you Bishops* (f) *to feed the Church of God, which he hath purchased with his own Blood.* Let it be here observ'd,

(1.) *This was the proper time for the Apostle to settle the Government of this Church,* because he expected to see their Faces no more, for so he speaks Verse 25. *I know that ye all, among whom I have gone Preaching the Kingdom of God, shall see my Face no more,* or as it's rendred in the Form of ordering of Priests, *I am sure that henceforth ye shall see my Face no more.* (g).

Hereupon the Elders took a solemn and final Leave of him with many Tears, *sorrowing most of all for the Words which he spake, that they should see his Face no more.* Verse 38.

I dispute not now whether he visited this Church again or not, 'tis certain he thought he should never see their Faces again, and therefore we may now expect his *last Thoughts* concerning the Government of this Church.

(2.) *He appoints no single Person to succeed him in the Government of this Church.* We are told by some, 'That the Presbyters did govern the Churches in 'common under the Apostles while they were able 'to take care of 'em, but that sometime before their 'Death they appointed single Persons to succeed 'em 'in the Government of the Presbyters.

To which I answer, that the contrary is evident in this place. The Apostle preaches his *Farewel Sermon* to the Presbyters of the Church of *Ephesus*, wherein he tells them their Duties towards their Flock, but not one Word of a superior *Bishop*, whom they should *reverently Obey*, but on the contrary he commits the

(f) ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους. *Acts* 20. 17. 28.
(g) *Edit. Lond.* 1639. *Lond. edit. for* Bl. Pawlet. 1684. *vid. Tut. Marg. p.* 140.

Government of the Church wholly to the Presbyters, as the undoubted *Bishops* of it, whom the Holy Ghost, and not Man, had made, or *appointed* (h) *Bishops over the Flock, to feed* or rule (i) *the Church of God.*

He shun'd not to declare to 'em all the Counsel of God, (k) and if their necessary Subjection to a single Person, as their Governour, had been any Part of it, he had not suppress it at this Time, when he was taking his *final leave* of 'em.

(3.) *He commits the Government of this Church to the Presbyters in common.* He speaks to all equally, *Take heed unto your selves and to all the Flock, over the which the Holy Ghost hath made you Bishops.* They are all *Bishops* of the Flock, and are all injoyn'd to feed, or * *rule* the Church of God.

(4.) *This Government of the Church by Presbyters in common is an Appointment of the Holy Ghost.* So the Apostle tells the Presbyters of *Ephesus, the Holy Ghost hath made you Bishops.* It must therefore be a Divine Establishment, because it hath the Spirit of God for its Author; it's not a *prudential Constitution,* as that of Bishops in after Ages, but an Ordinance of God, which can't be chang'd by any humane Authority. Great Allowance must be made to Rules of Prudence in such Things as further the Exercise of that Power, which the Holy Ghost hath committed to the Presbyters, but humane Wisdom can establish nothing that is *destructive* of it. The primitive Churches gave a *Degree of Eminency* to one Presbyter above others, for Order and Peace sake, but not such as was *destructive* of that Power which the Holy Ghost gave unto the Pastors of Churches. This appears in the Church of *Alexandria,* in which the Presbyters made their own Bishop, as we shall shew anon, but they

(h) ἔθετο ἐπισκόπους. (i) *To Rule the Church of God. So the Form of Ord. Priests. Old. Edit.* (k) *Acts* 20. 27. * ποιμαίνειν, *to Rule, Rev.* 2. 27. *Ps.* 2. 9. 70.

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diveſted not themſelves of their original Power, nor did they advance their Biſhop into a higher Order, but they govern'd the Church in common with him.

(5.) *The Holy Ghoſt appointed the Government of the Church by Presbyters for a Remedy againſt Schiſm.* This appears from the Reaſon which the Apoſtle gives why the *Elders of Epheſus* ſhou'd *overſee and rule the Flock*; for, ſaith he, *I know this*, that after my departing *ſhall grievous Wolves enter in among you, not ſparing the Flock*; *alſo of your own ſelves ſhall Men ariſe ſpeaking perverſe Things*, to draw away *Diſciples after 'em.* (l) *Jerom* ſaith, that *Biſhops were ſet up as a Remedy againſt Schiſm.* (m) 'Tis certain that the Apoſtle makes no mention of this Remedy in the firſt *Epiſtle* to the *Corinthians*, in which he treats of *Schiſm*, and provides Remedies againſt it; nor in the *Epiſtle* to the *Epheſians*, wherein he treats of the Unity of the Chriſtian Church, and of the ſeveral Orders of Miniſters, which Chriſt hath appointed for the Preſervation of Unity. (n)

He cautions the *Romans* againſt *Schiſms*, but no where mentions the remedy of Superior Biſhops. (o) But in his laſt Diſcourſe to the *Elders* of *Epheſus*, he bids the *Presbyters feed the Flock*, as the *Biſhops* of it, to obviate thoſe Schiſms which he foreſaw would ariſe in that Church. The Government of the Church by Presbyters is the Remedy which the unerring Wiſdom of the Holy Ghoſt has preſcrib'd againſt Schiſm.

It muſt needs be the *apteſt and moſt effectual*, becauſe it is appointed by the Holy Ghoſt, whoſe Proviſions are not *meerly prudential*, like thoſe of Mens deviſing, but are the infallible Dictates of *infinite Wiſdom*. Men are ſhort ſighted, and therefore on trial of the inaptitude of Means to their Ends, change their Thoughts concerning 'em, and take new Mea-

(l) *Act.* 20. 28, 29, 30. (m) *Hier. ad Evagr.* (n) 1 *Cor.* 3. 12. 28. *Eph.* 4. 11, 12, 13. (o) *Rom.* 16, 17.

sures. It is not so with the *allwise God*, who sees the End in the Beginning, and with whom is *no variableness nor shadow of turning*.

Two things are objected to this *Divine Establishment* of Presbytery.

Obj. 1. It's not *inconsistent*, to say that *Timothy* was appointed their Ruler, or Bishop, and at the same time, that the Presbyters were made Overseers of the Flock under *Timothy*. (p)

Answ. *Timothy* was not Bishop of this Flock for several Years after this time, if the first *Epistle* to him was written after *Paul's* first Imprisonment at *Rome*, which Mr. *Gips* labours hard to make out; for, the great Argument for his being Bishop of *Ephesus*, is grounded on those Words in the 1 of *Timothy* 1. 3. *I besought thee to abide still at* Ephesus *when I went into* Macedonia. Now he endeavours to prove that this Journey to *Macedonia*, when *Timothy* was made Bishop of *Ephesus*, was none of those mention'd in the *Acts* of the Apostles, which concludes with *Paul's* two Years Confinement at *Rome*, * and he had been at least two Years detain'd in *Judea*, and in his way to *Rome*, (q) after he had committed the Government of the Church of *Ephesus* to the Elders of that Church.

The Rector is very *inconsistent* with himself, and one wou'd think had strangely forgot himself. He has written two Books, in which he endeavours to overthrow the old Chronology, and to prove that St. *Paul's* *first Epistle to Timothy*, which mentions his being left at *Ephesus* a supreme Governour, was written after his first Bonds at *Rome*; and now at a dead Lift is glad to have it taken for granted that he was Bishop of *Ephesus*, when the Apostle (in *Acts* 20.) committed the Government of that Church to the Presby-

(p) Mr. Gip's *Defence of his Tent.* p. 51. * *Acts* 28. 30. (q) *Acts* 24. 27. and 27. 1.

ters,

ters, which was at least four Years before he was set at Liberty.

That he was no Bishop of *Ephesus* when *Paul* was at *Miletus*, (r) is evident, because the Apostle commits the *Episcopal Government* of that Church to the *Presbyters* of it, whom *the Holy Ghost had made Bishops to rule the Flock*, and he makes no mention of any superior Bishop he had set over 'em, which doubtless he would have done, had he appointed any single Person to succeed him in the Government of this Church and its Presbyters. This was the proper Time to declare his *Successor*, when he could oversee 'em no more, nor expected so much as to see their Faces any more. *Timothy* was now present, or not far from him, (s) and can it be imagin'd, that he should overlook their supreme Bishop at such a Time as this, and commit the Government to the Presbyters, without minding 'em of the *Obedience they ow'd their* Diocesan. He tells 'em he *shunned not to declare to 'em the whole Counsel of God*, and then immediately subjoyns, that the *Holy Ghost* had *made* 'em Bishops of the Flock. (t) Therefore if the Subjection of Presbyters had been any Part of the *Divine Counsel*, he had not omitted to declare it in so necessary a Juncture as this was.

To put this Matter beyond all dispute, I will transcribe Mr. *Gips*'s own Words, who gives this account of the Church of *Ephesus*, and the Government of it. *The Apostle*, saith he, committed *the Government of this Church in his absence unto these Presbyters, or Bishops*; (u) and a little after, *the Apostle being set at liberty* (at *Rome*) *and returning back from* Italy *to the* East, *and being now old*, (*Philemon* Verse 9.) *and finding that Divisions every where increas'd and prevail'd, constituted* Timothy *Bishop of* Ephesus, *as doubtless he did the same in all other Places.* * (w)

(r) *Acts* 20. 17, 28. (s) *Acts* 20. 4, 5. (t) *Acts* 20. 27, 28. (u) *Tent. nov. p.* 47. * 1 *Tim.* 1. 3. (w) *Ibid. p.* 48.

Here is a fair Confession that *Timothy* was not Bishop of *Ephesus* when the Apostle took his last Leave of the Presbyters of *Ephesus* at *Miletus*, never to see their Faces more. Therefore the Government of that Church was committed to the Presbyters without a superior Bishop. *Paul* could not oversee 'em, nor ever design'd to visit 'em any more, nor was *Timothy* yet made the Bishop, as Mr. *Gips* affirms and pretends to prove. It follows then, that the Apostle by the *Direction and Command of the Holy Ghost*, settl'd the Government of this Church in the Presbyters without a Diocesan Prelate. And to use Mr. *Gips*'s own Words, *Doubtless he did the same in all other Places.*

Obj. 2. Though it be granted that the Apostle left the Government at this time to the Presbyters of *Ephesus*, he afterwards *alter'd it* by settling *Timothy* Bishop there. For *the first Epistle to Timothy*, which asserts his Episcopal Power, was written long after the Congress at *Miletus*, even after *Paul*'s Imprisonment at *Rome*. Being set at Liberty, he went to *Judea*, and thence thro' *Syria* to *Asia*. Being at *Troas*, 2 *Tim.* 4. 13. about to sail into *Macedonia, he besought* Timothy *to abide at* Ephesus. Shortly after, when in *Macedonia*, haply, or *Greece*, or somewhere thereabouts, he wrote this *first Epistle to Timothy*, giving him the necessary Orders, how he was to behave himself in the Charge *lately* committed to him. Thus Mr. *Gips* out of the Learned Dr. *Pearson*. (x).

To all this I answer,

1. This Objection grants what I plead for, that the Apostle committed the Government of the Church of *Ephesus* to the Presbyters of that Church, without a *Superior Bishop*. The Apostle ceas'd to govern it having taken his last Farewel; *Timothy* was not yet

(x) *Def. of his Tent. pref. p.* 3.

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made their Biſhop, therefore the Presbyters of *Epheſus* whom the Holy Ghoſt made Biſhops of this Church were the ſole and ſupreme Rulers. Dr. *Pearſon*'s Chronology, which Mr. *Gips* ſo zealouſly pleads for, eſtabliſhes my Hypotheſis.

2. Suppoſe the *firſt Epiſt. to Tim.* was written long after the Congreſs at *Miletus*, as the Dr. and Mr. *Gips* would have it, this proves not that the *Apoſtles alter'd* the Government of that Church. Becauſe *the Holy Ghoſt made the Elders of that Church Biſhops over it to feed and rule it*, without a ſuperior Biſhop. This Eſtabliſhment was never alter'd by the Apoſtles. For,

1. *The Holy Ghoſt is conſiſtent with Himſelf.* He does not ſet up one ſort of Government this Year, and another the next. Sudden Changes in humane Conſtitutions argue Imperfection in the Eſtabliſhment and Defect of Wiſdom in the Legiſlators, none of which can be imputed to the Holy Ghoſt and His Laws.

2. This Eſtabliſhment was the *laſt* which the Apoſtle intended in that Church, for he had no Thoughts of ſeeing 'em again.

3. There is not one Circumſtance in the whole Context that may ſeem to favour a *temporary Conſtitution.* The Apoſtle is leaving this Church, expecting never to ſee it more, and therefore takes care of its *future Government*, and appoints the Presbyters to be his *Succeſſors* therein. If ever we may expect *a perpetual Eſtabliſhment*, this is the time when the Apoſtle was conſigning the Government of it to others, who ſhould ſucceed him in the overſight of it.

4. We may with good Reaſon affirm, that *Timothy*'s Power over the Presbyters there was *occaſional and temporary*, becauſe he was an *Evangeliſt* whom all acknowledge to be *Superior to Paſtors and Teachers.* *

* 2 *Tim.* 4. 5. *Epheſ.* 4, 11.

And he was appointed to ſtay there to ſettle things in the *Apoſtle's Abſence.* Obſerve the vaſt difference between the Apoſtle's committing the Government at *Miletus* to the Presbyters of *Epheſus*, and his appointing *Timothy* to ſtay ſome time there.

(1.) When he charg'd the Presbyters with the Government of that Church, he took his laſt Leave of 'em, being aſſur'd he ſhould *ſee their Faces no more:* when he appointed *Timothy* to abide there, he deſign'd in a little time to viſit that Church, for ſo he ſpeaks, Theſe things write I unto thee, hoping to come unto thee ſhortly. (y)

It's more reaſonable to expect a *perpetual Settlement*, when the Apoſtle intended to ſee the Church of *Epheſus* no more, than when he deſign'd to viſit it in a little time. The *Patrons* of *Epiſcopacy* do own, that originally *Biſhops* and *Presbyters* were the ſame, but that the Apoſtles ſettl'd Superior Biſhops over the Presbyters, when they could *overſee the Churches no longer.* (z)

We agree that the moſt proper Seaſon of ſettling the Government was when they could *overſee the Church no longer*, which was the Caſe of the Church of *Epheſus* when the Apoſtles committed the Government of it to the Presbyters; but when he left *Timothy* there he had not quitted the overſight of it, for he intended to return again.

This one Conſideration is ſufficient to determine what Government the Apoſtle ſettled at *Epheſus*: he left *Timothy* there when he had not quitted the Government of that Church; he committed the overſight of it to the Presbyters when he reſign'd the Government, *as knowing he ſhould ſee their Faces no more.* Therefore the Presbyters of *Epheſus* were the Apoſtle's *Succeſſors* in the Government of that Church, to whom

(y) 1 *Tim.* 3. 14 *and* 14. 13. (z) Hall's *Epiſcop.* 2 *part, p.* 21.

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the Holy Ghost committed the Charge of it, and not *Timothy*, who was left there to supply the Apostle's Absence for a short Season. *If the Form ordain'd for the Church's Administration by the Apostles be of universal and perpetual use*, as Bishop *Hall* saith it is, (a) and in Reason it ought to be, the Government of the Church by Presbyters in Parity, is of divine Right, universally and perpetually obliging.

2. *Observe the different Form of Speech used, in committing the Government to the Presbyters of* Ephesus, and to *Timothy*. *The Holy Ghost* is said to *make* or constitute the *Presbyters Overseers* or Bishops of the Flock *to feed* or govern the *Church of God*. (b) Here's a plain divine Appointment. But when *Timothy* was left there no such Words are used; all that is said of him is this, that *Paul besought him to abide still at* Ephesus, (c) he doth not *injoyn*, but *beseech* him. When the Apostles *besought* the Evangelists, their Fellow-helpers, to go to some particular Church, they did not oblige 'em by any *Divine Command*, but intreated 'em as Brethren, who were at liberty to comply or other-otherwise, as they saw occasion. Thus *Paul besought* Apollos *greatly to go to* Corinth, (d) but he judg'd it not convenient. If *Timothy* had been Bishop of *Ephesus* he needed no Entreaties to *abide* among his Flock, which he was oblig'd to do by Virtue of his Office: but the Apostle intreats him as a Person that was at Liberty, and under no particular Engagements to the Church of *Ephesus*, any more than to the Churches of *Macedonia* and *Achaia*, to whom the same Apostle sent him *to Establish and Comfort 'em*. (e) When he was under an indispensible Obligation, he *sent Commands unto him*, and not Intreaties. (f)

(a) *Div. Right of Episc. Postulat.* 3. (b) *Acts* 20. 28. Ἔθετο ἐπισκόπους ποιμαίνειν. (c) 1 *Tim.* 1. 3. παρεκάλεσα προσμεῖναι. (d) 1 *Cor.* 16. 12. πολλὰ παρεκάλεσα αὐτόν. (e) 1. *Thess.* 3. 2. *Acts* 19. 22. (f) *Acts* 17. 15.

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But he lays no Command upon him to *abide* there, and if he had, it will not prove him *Bishop* of *Ephesus*, for he and *Silas* are said to *abide* still at *Berea*, though they made but short stay there, (g) and were no Bishops of it.

In like manner St. *Peter* exhorts the Presbyters to *feed* or govern the Flock, and (h) to *perform the Office of Bishops*. The Presbyters of *Thessalonica* were the Governors, (i) of the Church. We read also in the *Epist.* to *Timothy*, of the *Presbyters* that *Rule well.* (k).

II. *From Antiquity. Jerom* affirms, that the ancient Church was govern'd *by the Common Council of the Presbyters.* (l).

In this Sense we are to understand *Ignatius*, when he saith, that the *Presbyters presided in the place of the College of the Apostles.* (m)

Again, *The Presbyters are as the Council of God, and the Bond of the Apostles of Christ.* (n)

The *Constitutions of the Apostles*, (o) which are confessedly ancient, do assign unto the Presbyters a double Portion to that of the Deacons, *in Honour of the Apostles of the Lord, whose Place they hold, as the Bishops, Councillors, and the Crown of the Church, for they are the Senate and Council of the Church.*

Cyprian writes to *Cornelius*, Bishop of *Rome* and to *the most flourishing Clergy* presiding *with him.* (p)

Bishops did nothing of Moment without their Presbyters, no nor without their People, as *Cyprian* speaks of himself; I have determin'd since my first en-

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(g) *Acts* 17. 14, 15. ὑπέμειναν. (h) 1 *Pet.* 5. 1, 2. ἐπισκοπῦντες. (i) 1 *Thes.* 5. 12. προϊσταμένους. (k) 1 *Tim.* 5. 17. οἱ καλῶς προεστῶτες. (l) Communi Concilio Presbyterorum gubernatur Ecclesia, Hier. ad Evagr. (m) εἰς τόπον συνεδρίου τῶν ἀποστόλων. Ignat. ad Magnes. (n) οἱ ὃ πρεσβύτεροι ὡς συνέδριον θεοῦ, καὶ σύνδεσμον ἀποστόλων χρῆναι. Ignat. ad Trallens. (o) ἀποστόλων --- ὧν καὶ, τὸν τύπον φυλάσσουσι ---. εἰσὶ γὰρ συνέδριον καὶ βουλὴ τῆς ἐκκλησίας. Const. Apost. 11. 28. vid. Ibid. cap. 26. (p) Florentissimo Clero tecum præsidenti. Cyprian. Epist. 55.

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trance on my Epiſcopal Charge to do nothing by my own private Judgment without your Counſel (meaning his Presbyters) and without the Conſent of my People. (q)

By the *African Canons*, Biſhops were forbidden *to hear any Man's Cauſe without the Preſence of his Clergy, and the Decree of the Biſhop was void, unleſs it were confirm'd by the Preſence of the Clergy.* (r).

Prop. V. *As the Scripture Presbyters were made Governours by the Apoſtles, ſo were they entruſted with the ordaining Power.* The Commiſſion given 'em includes this Power, for it is the ſame with that of the Apoſtles, excepting only the extraordinary Parts of their Miniſtry, which was proper to 'em and ceas'd with 'em.

The Apoſtles Commiſſion is in *Mat.* 28. 18, 19, 20. *All Power is given unto me in Heaven and in Earth, go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, teaching 'em to obſerve all things whatſoever I have commanded you; and lo, I am with you alway, even to the end of the World.* Amen. Obſerve,

1. This Commiſſion was given unto the Apoſtles and unto their *Succeſſors* in the Goſpel Miniſtry unto the end of Time, for ſo the Promiſe runs, *I am with you alway even unto the end of the World.* The Commiſſion and Promiſe are of the ſame Extent.

The Apoſtles were not to continue to the end of the World in their own Perſons, but in their *Succeſſors.*

2. The principal Parts of the Miniſterial Office are here mention'd, *Preaching* and *baptizing.* Preaching the Goſpel of Salvation, is the main and chief Part of a Miniſter's Work. The Sacraments are

(q) Sine conſilio veſtro & ſine conſenſu plebis meæ. Cyprian. Epiſt. 6. (r) Irrita erit Sententia Epiſcopi, niſi Clericorum preſentia confirmetur. *Carth. Conc.* 4. 23.

Seals

Seals to the Doctrine of the Gospel, and 'tis a greater Work to *publish* the *Doctrine* than to *apply* the *Seals*. Therefore St. *Paul* saith, *that Christ did not send him to baptize but to preach* (f). *Jesus Christ* himself preached, but did not baptize (t). Preaching only therefore is mention'd by St. *Mark*, *Matthew*'s Abridger, as including the whole Ministerial Work. *Mark* 16. 15. *Go ye into all the World, and preach the Gospel to every Creature.* So *Gal.* 1. 16. (w)

3. Under these principal Parts of the Ministerial Office, are included all other Ministerial Powers, such as administring the Lord's Supper, governing the Flock, ordaining other Ministers, *&c.* Either they are not contained in this Commission, or they are included in the *Power of Preaching*, which in other Places is put for the whole Office of the Ministry. 'Tis certain the *Ordaining Power* is included in this Commission, for the Promise is made to the Apostles and their Successors *unto the End of the World.* Therefore they are impower'd to constitute Successors in the ordinary Parts of their Ministry, to which *Ordination* is subservient as the *Mode* of Entrance into it.

4. It hence follows, that all that are admitted into this sacred Function of dispensing the Gospel, have the whole Ministerial Power committed to them, even all that Power which the Apostles were to transmit to their Successors. The Office is but one, and cannot be divided. They who are impower'd to dispense the Gospel, have Power also to apply the Seals; and they who are authoriz'd to administer the Sacramental Seals, are made Judges of their own Acts, and consequently must judge of the Fitness of those that receive the Sacraments, which is an Act of Government; all Ministers have the Keys of the Kingdom of Heaven given 'em, (x) by

(f) 1 *Cor.* 1. 17. (t) *John* 4. 2. (w) *Rom.* 10. 15. *Vid. Acts* 20. 42. *Ephes.* 3. 8. (x) *Matt.* 16. 19. *John* 20. 23.

which

which is signified all Ecclesiastical Power, (y) not only the *Key of Doctrine*, which it is confess'd Presbyters have committed to them, but *the Key of Jurisdiction and Order*, for Christ gave them together without Distinction.

5. That the Power of *Ordination*, as well as that of *Preaching* and *Baptizing*, is committed to Presbyters by this Commission, is evident, because they exercis'd this Power: they not only preach'd the Gospel and administred Sacraments, but laid on Hands for the Ordaining of Ministers. We have *two express Examples of Presbyters Ordaining in the New Testament.*

1. *The first is in* Acts 13. 1, 2, 3. *There were in the Church at* Antioch *certain* Prophets *and* Teachers; as *Barnabas*, and *Simeon*, called *Niger*, and *Lucius* of *Cyrene*, and *Manaen*, (*Herod*'s Foster-Brother) and *Saul. As they ministred to the Lord, and fasted, the Holy Ghost said, Separate me* Barnabas *and* Saul *for the Work whereunto I have called them. And when they had fasted and pray'd, and laid their Hands on them, they sent them away.*

Observe here, 1. The Nature of Ordination, it's the solemn Separation of fit Persons for the Work of the Ministry, by *Fasting*, *Prayer*, and *Imposition of Hands.*

2. The Ordained are *Barnabas* and *Saul*, who had an extraordinary Call before this Time, by Virtue of which they were Prophets, if not Apostles (z). But now they are commanded to submit to the ordinary Method of Admission into the Ministry, for a Pattern of Ordaining Ministers to the *Gentile* Churches. (a).

3. The Ordainers were *Prophets and Teachers.* It's not mentioned who were the Prophets, and who the Teachers, but there were both in this Church at *Antioch. Prophets* were extraordinary Officers, *Teachers*

(y) *Isaiah* 22. 22, *Rev.* 3. 7. Camer. Myroth. *p.* 40, 41. (z) *Act.* 9. 17. *and* 22. 18. *Gal.* 1. 1, 12, 15, 16, 17. 1 *Cor.* 15. 8, 9. (a) Lightfoot, *Vol.* 1, *p.* 289.

were

were ordinary *Presbyters.* (b) *Teachers* are diſtinguiſhed from *Apoſtles*, *Prophets*, and *Evangeliſts*, and therefore they are ordinary Miniſters of the New Teſtament. Theſe join the *Prophets* in Ordination. All therefore that are *Teachers* by Office, have Power to ordain. *Prophets* are ceaſed, and can have no Succeſſors in the Church; the whole Power of Ordination therefore devolves on the *Teachers* or *Presbyters.*

4. The *Teachers* in Ordaining here, do nothing but what they are commanded of God. *The Holy Ghoſt ſaid*; unto whom? Unto the *Prophets and Teachers, as they miniſtred unto the Lord*; and they, that is the *Prophets* and *Teachers*, laid their Hands on them. It follows, (*Acts* 13. 4.) *They were ſent forth by the Holy Ghoſt.*

Such therefore as are regularly ordain'd by Presbyters, are ſent forth by the *Holy Ghoſt.* Here is a *Command* and an *Example* of *Teachers* or *Presbyters* Ordaining, and nothing more can be deſir'd. A *Command* without an *Example*, or an *Example* without a *Command* had been ſufficient, but here is both, that the Mouth of Gainſayers may be effectually ſtop'd. Nothing can be more clear than this Scripture; but no Duty is ſo plain, nor Article of Faith ſo expreſs, but the Wit of Man may deviſe ſomething to elude it. *Turrian* the *Jeſuit* being gravell'd with this plain Teſtimony, attempts to avoid the Force of it, by making the Prophets here to have been *Biſhops*, who were the *Ordainers*, and the *Teachers* to have been meer *Presbyters*, and that theſe were *Paul* and *Barnabas* who were now conſecrated *Biſhops.* (c). We accept his Conceſſion, that the *Teachers* are meer *Presbyters*; but that *Paul* and *Barnabas* were ſuch, we deny, and have proved the contrary of *Paul* already. He was cer-

(b) *Eph.* 4. 11. 1 *Cor.* 12. 28, 29. (c) Vid. Sadeel. de legit. Paſtor. vocat. *p.* 600.

tainly

tainly a *Prophet*, and probably an *Apoſtle* before, as may be fairly deduced from the Scriptures above-mention'd, and is acknowledg'd by the Learned Biſhop *Pearſon*, (d) and others. *Barnabas* was his Senior and equal. That the *Prophets* were *extraordinary* Officers we grant, but they were no *Biſhops*, nor do the Biſhops pretend to be Prophets any more than the Presbyters do.

Others wou'd elude this Inſtance of Ordination by Presbyters, by making *Prophets* and *Teachers* to be one and the ſame in this Place, *They were Teachers*, ſaith one, *that is*, ordinary Miniſters, *but call'd* Prophets, *becauſe they receiv'd a ſpecial Command to ordain* Barnabas *and* Saul. (e) This is to confound what the Holy Ghoſt diſtinguiſhes. *Luke* ſaith there were *Prophets* and *Teachers* in the Church at *Antioch*, not *Prophets* only, to whom the *Revelation* came, (f) but *Teachers* alſo, who are commanded to ordain. The *Command* given them to ordain, cannot make them *Prophets*; nor can it be prov'd that the *Holy Ghoſt* inſpir'd all the *Teachers*, but he ſpoke to one or more of the *Prophets*, that they and the *Teachers* ſhould ordain *Barnabas* and *Saul*. Had they been all *Prophets*, it had been enough to ſay, *there were Prophets in* Antioch, or there were *Prophets who were alſo Teachers*. But *Luke* mentions *Prophets* and *Teachers*, who are diſtinguiſhed in other Places. * All *Prophets* were not *Teachers* in the Church, nor all *Teachers* Prophets. *Philip*'s ſeven Daughters were *Prophets*, but no publick *Teachers*. It's ingeniouſly confeſs'd by this Gentleman, becauſe it can't be deny'd, that the *Ordainers* here were *ordinary Miniſters*, and that they had a *ſpecial Command* to ordain, which is ſufficient to my Purpoſe.

(d) Annal. Paul. *p.* 2. (e) Gips's Tentam. Nov. *p.* 10. (f) Dixit Spiritus per Prophetas iſtos. Grot. in Act. 13. * *Epheſ.* 4. 11. 1 *Cor.* 12. 28. 29. *Luke* 22. 66. *Acts* 22. 5.

The Second Instance of Presbyters Ordaining, is in 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery.* It's to be noted here,

1. That *Timothy* was ordain'd by the Presbytery, as a College of Presbyters, for so πρεσβυτέριον signifies in the New Testament; and in that Sense *Cornelius* uses the Word *Presbyterium*, for the Senate of Presbyters, as distinguished from Bishops. (g) It is true, *Paul* also laid Hands on *Timothy*, 2 *Tim.* 1. 6. *Stir up the Gift of God, which is in thee by the putting on of my Hands.* But he either joyn'd the Presbytery with him, which proves their Ordaining Power, or they laid Hands on him some Time after the first Imposition of Hands by *Paul.* He laid Hands on him to confer the extraordinary Gifts of the Holy Ghost, which were given by the Apostles Hands, and which he is exhorted here to *stir up*: As *Paul* himself received the Holy Ghost, by the laying on of the Hands of *Ananias.* * This extraordinary Gift impowered them to preach the Gospel, as *Paul* and *Timothy* did, but did not hinder their submitting to the ordinary Way of entering into the Ministry. Thus *Paul* and *Barnabas* were ordained by *Prophets* and *Teachers*, or *Presbyters*, and *Timothy* by the *laying on of the Hands of the Presbytery*, or *Presbyters*, which is the same thing. Here is a perfect Agreement between the Ordination of *Paul* and *Barnabas* Apostles, and of *Timothy* an Evangelist; both the one and the other are ordain'd by *Teachers* or *Presbyters.*

2. As Presbyters ordain'd *Paul* and *Barnabas* by the Appointment of the Holy Ghost, so was *Timothy* ordain'd by the Presbyters according to the same Divine Appointment. The Gift of an Evangelist was given him by *Prophecy*, that is, by the Dire-

(g) Placuit contrahi Presbyterium; adfuerunt etiam Episcopi quinque. Cypr. in Epist. 46. * *Acts* 9. 17, 22.

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tion

ction and Command of the Holy Ghoſt ſpeaking by ſome *Prophet* unto the *Presbyters*, to ſeparate *Timothy* to the Work of the Miniſtry, as he did by the *Prophets* to the *Teachers* at *Antioch* to ſeparate *Paul* and *Barnabas*. Thus *Theophlact* explains this Place, By *Prophecy*, that is, ſaith he, *by the Command of the Holy Ghoſt* (h).

It's evident from theſe two Inſtances, which are more than can be produced in the New Teſtament for Ordination by Biſhops, that Presbyters did ordain *Apoſtles* and *Evangeliſts* by the Appointment of the Holy Ghoſt, much more may they ordain Preſbyters or ordinary Miniſters.

Obj. It will be ſaid, they ordain'd under the Direction of *Prophets* and *Apoſtles*.

It was fit they ſhould do ſo, while there were ſuch in the Church: but now *Prophets* and *Apoſtles* are ceaſed, and have left no *Succeſſors* in the *Apoſtolical* and *Prophetical* Functions, as ſuch. They had not admitted ordinary Presbyters to joyn with them, if they had not a Right to ordain, much leſs would they have ſuffer'd themſelves to be ordain'd by them. The *Holy Ghoſt*, when he commanded the Presbyters to ordain, enjoyn'd them nothing but what was proper to their Office, as intruſted with the Keys of the Kingdom of Heaven. He did not call them to any foreign Work, but to the proper Work of Goſpel Miniſters, to *conſign* that *Truſt* to others which had been firſt committed to them. The *Holy Ghoſt* did not call *Laymen*, but *Miniſters* to *ordain Miniſters*.

Others ſay, the Apoſtles reſerv'd the Ordaining Power to themſelves, and committed it to *Timothy* and *Titus*, and to other Biſhops as their Succeſſors.

It's plain from the Inſtances I have given, that they did not reſerve it to themſelves in excluſion of

(h) Theophyl. in 1 *Tim.* 4. 14. Spiritu Sancto jubente.

the Presbyters. *Paul* and *Timothy* were both ordain'd by *Presbyters*; and can they be ſuppoſed to *exclude Presbyters*, who were ſeparated to the Service of the Goſpel, *by the Hands of Presbyters?* *Timothy* was left at *Epheſus*, and *Titus* at *Crete*, with Powers to ordain Miniſters *; *Not in excluſion* of the Presbyters, whom the Holy Ghoſt had authoriz'd to ordain, as we have prov'd, but *in Conjunction with them*, where there were Presbyters. It does not appear there were any at *Crete*, when *Titus* was left there. It ſeems there were ſome at *Epheſus*, but they were levened with falſe *Doctrine*, † and needed the Reſtraint and Conduct of the *Apoſtle*, or an *Evangeliſt* in his Abſence, who were both ſuperior to Presbyters ‡. Nay, the Apoſtle might have deputed an ordinary Presbyter, to correct the diſorderly *Teachers* at *Epheſus*, and to regulate the Male-Adminiſtration of Ordination and other Goſpel Ordinances, but not to deprive the Orthodox Presbyters of the Powers which the Holy Ghoſt had given them. The *ordinary Miniſters* did in a manner conſtantly need the Conduct of *Apoſtles* or *Evangeliſts* and *Prophets*, until the Canon of the New Teſtament was finiſhed, which *makes the Man of God perfect* in the want of thoſe *infallible Directors* of the Churches and their Paſtors. What they delivered, *vivâ voce*, by Word of Mouth, is now contain'd in their inſpir'd Writings.

Prop. IV. *The Apoſtles ordain'd ſeveral Presbyters or Biſhops in moſt, if not all the Churches.* The Twelve, on whom St. *Paul* laid his Hands, ſeem to have been ordain'd Presbyters of *Epheſus*, *Acts* 19. 6. There were ſeveral there, as appears from *Acts* 20. 17. There were Biſhops, or Presbyters in the Church of *Philippi*, *Phil.* 1. 1. So in *Theſſalonica*, 1 *Theſſ.* 5. 12.

* 1 *Tim.* 5. 22. *Titus* 1. 5. † 1 *Tim.* 1. 3. ‡ *Epheſ.* 4. 11. 2 *Tim.* 4. 5.

And

And perhaps at the firſt Converſion of Cities, as Biſhop *Downham* obſerves, *the whole Number of Converts did not much exceed the Number of Presbyters plac'd among them* (i).

Nazianzen ſaith, That in his Time the Church Governours were almoſt more in Number than thoſe that were ſubject to them. (k).

The Reaſon of multiplying Presbyters in the ancient Church, ſeems to have been the propagating of the Goſpel in the Neighbouring Places. This is mention'd by *Clemens* in his Epiſtle to the *Corinthians*; *They* (*i. e.* the Apoſtles) ordained the firſt Fruits of ſuch as believ'd, to be Biſhops and Deacons, to miniſter unto them that ſhould afterwards believe (l).

Whether the Apoſtles appointed ſingle Perſons to be Paſtors in any of the Churches, may be juſtly doubted. For we read of ſeveral Biſhops or Presbyters of *Philippi*, (m) but of no Superiority of one above the other. The ſame ſeems to have been the State of the Church of *Corinth*. At *Epheſus* we find *Timothy* a ſingle Perſon, but it cannot be proved that he was ſtated Paſtor or Biſhop of that Church, becauſe,

1. We find ſeveral Biſhops there, *Acts* 20. 28.

2. *Timothy* was an Evangeliſt, 2 *Tim.* 4. 5. And an Evangeliſt was ſuperior to Paſtors, *Eph.* 4. 11.

3. He is call'd away from *Epheſus*, and *Tychichus* is ſent thither in his Room. 2 *Tim.* 4. 12.

Nor does it appear that *Titus* was the Paſtor of any ſingle Church in *Crete*, but was left there by the Apoſtle to *ordain Elders in every City*, where there was a ſufficient Number of Chriſtians to form a Church, *Titus* 1. 5. This he did as an Evangeliſt, ſu-

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(i) *Def.* 3. 1. (k) ἐγὼ εἰσὶ σχεδόντι πλείους καὶ ἀριθμὸν ἢ ὑπάρχει ἄρχειν Orat. 1. p. 15. Edit. Baſil. Herv. (l) *Ep.* 42 Corinth. (m) *Phil.* 1. 1.

perior to the ordinary Paſtors, or Elders of the City Churches, whoſe Power was confin'd to one Church; but that of the Evangeliſts was more extenſive to any Church, City, or Place, whither the Apoſtles ſent them.

Thus *Titus* was appointed to ordain Presbyters in the ſeveral Cities of *Crete*, and was ſent afterwards to *Dalmatia*, (2 *Tim.* 4. 10) intruſted with the ſame Powers, namely, to preach the Goſpel, to ordain Miniſters, and to ſet in order what was wanting in the new planted Churches.

That Evangeliſts did ordain, is acknowledg'd by the learned Aſſertors of Epiſcopacy, and affirm'd by *Euſebius*, who ſays, *They did preach Chriſt to thoſe who had not yet heard the Word of Faith, they delivered unto them the Holy Scriptures, ordain'd Paſtors, to whom they committed the Charge of the New Converts* (n). The ſame Power is aſcribed to Evangeliſts by the *Conſtitutions* that go under the Name of the Apoſtles, in theſe Words, *Annianus* is ordain'd firſt Biſhop of *Alexandria* by *Marc* the Evangeliſt, and *Avilius* the Second by *Luke*, who was alſo an Evangeliſt. (o).

Some conceive that the Angels of the Seven Churches of *Aſia*, in *Rev.* 2d and 3d Chapters, were ſingle Perſons; but that may with good Reaſon be doubted alſo, becauſe that in *Epheſus*, one of thoſe Churches, we find ſeveral Biſhops, as we obſerved before: Beſides, *Angel* muſt be taken collectively for all the Miniſters, except we imagine the Presbyters to be unconcern'd in thoſe Epiſtles, which are directed no leſs to the Churches than to the Angels.

(n) Euſeb. Eccl. Hiſt. 3. 37. ποιμένας καθιστάντες ἐτέρους. (o) Conſt Ap. 7. 46.

The learned *Grotius* affirms, that the Apostles appointed several Bishops in one City, in Imitation of the *Jews*, who had in every Synagogue a chief Ruler, of which there were more than one in several Cities. (*p*). And this continu'd for some Ages after, for *Epiphanius* observes, that at *Alexandria* they had but one Bishop, whereas there were two in other Cities (*q*).

Dr. *Hammond*, a Man of excellent Learning, says there were two Churches and Bishops in many Cities, one of *Jews* and another of *Gentiles*, in the Apostles Time and afterwards: So that according to him, there were as many Bishops as there were Churches.

Prop. VII. *In the Ages after the Apostles one Presbyter, or Bishop was set over the rest.* *Jerom* proves out of the Epistles of St. *Paul* and St. *Peter*, and St. *John*, that Bishops and Presbyters were the same at first, but that *afterwards one was chosen and set over the rest, as a Remedy against Schism* (*r*). And in another Place he says, This was done, not at one Time, but by little and little; that the Roots of Dissention might be plucked up, the whole Pastoral Care was devolved upon one (*s*).

If superior Bishops was a Remedy against Schism, it seems strange the Apostle should overlook it in the Epistles to the *Corinthians* and the *Ephesians*, in both which he prescribes excellent Remedies against the growing Schisms of those Times (*t*). In those two Epistles he mentions the several Orders of Gospel Ministers, (*u*) but not a Word of Bishops. Nor is there any mention of any such Officer in *Clemens* his Epistles to the *Corinthians*, tho' written on the same

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(*p*) Gro. de Regim. 11. 2. (*q*) ὃ γὰρ πάλαι Ἀλεξανδρείᾳ δύο ἐπισκόπους εἶχεν, ὡς αἱ ἄλλαι πόλεις. (*r*) Hieron. ad Evagr. (*s*) Comment. in Tit. --- paulatim vero ad unum omnem sollicitudinem esse delatam. (*t*) 1 *Cor.* 1, 2, 3. *Chap. Ephes.* 4. (*u*) 1 *Cor.* 12. 28. *Eph.* 4. 11.

Occasion. Lamentable Experience has convinc'd the World how ineffectual a Remedy the Office has proved, and how the pious and prudential Institution has been so far from answering the Intention, that it hath prov'd the Occasion of dividing the Christian World, and of setting up the tyrannical Bishop of *Rome*, the Head of the Antichristian Apostacy.

Hilary, the *Roman* Deacon, who flourish'd under Pope *Damasus*, acknowledges that the *ancient Bishop* was only the *first Presbyter*, and gives this as the Reason, *Why the Apostle to* Timothy *subjoins the Order of Deacons after that of Bishops, because*, saith he, *there is one Ordination of a Bishop and Presbyter, for they are both Priests, but the Bishop is the first* (w). The same Author confesses, *That the Ordinations of his Time did not in all Things agree with the Writings of St.* Paul, *because at first Presbyters were call'd* Bishops, *&c.* (x).

This Testimony of *Hilary* is the more considerable, because it's confirm'd in Substance by Pope *Damasus*, who in his Book *De Gestis Pontificum*, hath these Words, *St.* Peter *ordain'd two Bishops*, Linus *and* Cletus, *who in their own Persons should perform all sacred Offices to the* Roman *People* (y). It's true, these Words are not to be found in the printed Editions of that Book.

But they are in all the Manuscript Copies, and so they are cited by *Marianus Scotus*, as *Isaac Vossius* assures us, who adds, *That the Succession of Bishops at* Rome *in a single Person begun under* Evaristus, *when before his Time two or three sat together.* (z).

(w) Hilar. Diac. in Tim. 3. Episcopi & Presbyteri una ordinatio est. (x) Non per omnia conveniunt Scripta Apostoli Ordinatio quæ nunc in Ecclesia est. Hilar. Comment. in Eph. 4. (y) Hic (Petrus) ordinavit duos Episcopos Linum & Cletum, qui præsentialiter omne ministerium Sacerdotale in urbe Roma populo supervenienti exhiberent. (z) Vid. Is. Voss. contra Blond. Ep. 2. in Clerici edit. Patr. Apost. Vol. 2. p. 443.

This

This ſhews what vile Arts have been uſed to corrupt the Ancients, that they might ſpeak nothing in diſparagement of the Hierarchy (a). At *Antioch* alſo *Ignatius* and *Evodius* were both Biſhops at the ſame Time.

As the Biſhops grew in Power and Greatneſs, they were leſs able to bear Rivals, and therefore generally affected to have the Government of Cities in ſingle Perſons. At length the Council of *Nice* made a Canon, *That there ſhould not be two* Biſhops *in one City* (b).

And yet this Canon allows *ſuch* Biſhops *of the* Cathari *as returned to the* Catholick Church *to retain the Epiſcopal Honour with the Conſent of the* Catholick Biſhop ; *or if this did not pleaſe him, he ſhould provide for them the Place of a* Country Biſhop *or* Presbyter.

By which it appears, they did not think it ſimply unlawful that there ſhould be two Biſhops in one City, but they were willing to pleaſe the City Biſhops, who, as will appear anon, were grown very tender of their Prerogatives in the beginning of the Fourth Age.

Nor was this Canon ſo ſtrictly obſerv'd, but in ſeveral Caſes two Biſhops were afterwards allow'd to be in one City.

Thus the Council of *Epheſus*, after the Election of *Theodorus*, ſuffers *Euſtachius* to obtain the Honour of Epiſcopacy, as appears by the Epiſtle to the Synod of *Pamphilia*.

Alexander and *Narciſſus* were both of them Biſhops of *Jeruſalem* at the ſame Time. (c). In like manner was *Auſtin* choſen to be Coadjutor to *Valerius* Biſhop of *Hippo*, at his own Deſire, when he found him-

(a) Conſt. Clem. VII. 46. & Baron. ad An. 45. (b) Ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ὦσιν. Conc. Nic. Can. 8. (c) Niceph. Eccleſ. Hiſt. 5. 26.

ſelf diſabled with Age; *Auſtin* for ſome time ſcrupled it, as being not agreeable to the Cuſtom of that Age, but being told that this was not unuſual, but agreeable to ſeveral Examples of the *African* and *European* Churches, he conſented, and was created not only Succeſſor to *Valerius*, but his Collegue in the Epiſcopal Care (d).

Gregory Nazianzen aſſiſted his Father in the Government of the Church of *Nazianzum*, with an Intention not to ſucceed him (e).

Auſtin the Monk ordain'd *Lawrence* for his Succeſſor in his Life-time (f).

Meletus Biſhop of *Antioch* offer'd unto *Paulinus*, who had ſeparated Aſſemblies, that for the healing of Breaches, he ſhould ſhare with him in the Epiſcopal Power, on Condition the Survivor ſhould ſucceed.

A Council of *Capua* ordered, that *Flavian*'s and *Evagrius* their Congregations ſhould live together in loving Communion, as *Peter* and *Paul* are ſaid to have done at *Rome*.

Biſi Biſhop of the *Eaſt Angles* being yet alive, but infirm, *Aecci* and *Badwine* were both of them elected and conſecrated in his Place. (g).

The *Novatians* had *Syſinius* at *Conſtantinople* for their Biſhop in *Chryſoſtom*'s Time (h).

So the *Catholicks* and *Donatiſts* had their Biſhops in the ſame Cities, as *Auſtin* affirms (i). He alſo mentions, how the Orthodox Biſhops in the famous Conference with the *Donatiſts* at *Carthage*, promiſed to admit their Biſhops, on their Repentance, for their Collegues to govern the Church joyntly, and

(d) Creatus eſt Auguſtinus Nontantum Valerii Succeſſor, ſed ſtatim Epiſcopus. ..... Et Epiſcopatus curam ſuſcepit. Poſſid. in vit. Aug. cap. 8. (e) Vid. Vit. ejus operibus. Prefix. (f) Bed. Eccl. Hiſt. 11. 4. (g) Bed. Eccl. Hiſt. 4. 5. (h) Socrat. Eccl. Hiſt. 6. 10. 11. (i) Contra Creſcon. 3. 45, 48.

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the Survivor to succeed; but if the People could not bear two Bishops, both shou'd recede, and single Bishops should be chosen (k).

By all which it appears, that as the Apostles appointed several Bishops, in particular Churches; so was it not judg'd unlawful to have two Bishops in a City, after the Government of the Churches was committed to single Persons.

Chap. II.

The Name Bishop at last appropriated to the chief Presbyter. The Ignatian *Epistles prov'd spurious and counterfeit by ten Arguments. The* Sybillene *Oracles, a Pious Fraud invented by some Christian, in order to recommend Christianity to the Heathens.*

Prop. VIII. *THE Name Bishop in the Ages after the Apostles, was by degrees appropriated to the Chief Presbyter,* who had the more immediate and principal *oversight* of the Church. He was not call'd Bishop in exclusion of the *Presbyters,* as if they were no Bishops, for they also had the *Oversight* of the Flock; but he was styled Bishop by way of Eminency.

It's past dispute, the Name Bishop and Presbyter are used promiscuously in the Apostolical Writings in the New Testament. It is not to be thought that the Names were distinguished until a single Person was set over the Presbyters, and after that was done, the Names remain'd common for some Time, as the Offices originally were. *Clemens Alexandrinus, A. D.* 102. ge-

(k) Aug. Oper. brev. collat. primi Diei. Cap. 5. & lib. de Gestis cum Emerit.

nerally

nerally uſes Biſhop and Presbyter without diſtinction; He calls all Miniſters Presbyters, for, ſaith he, *the Presbyters keep that firm in the Church, which makes Men better, and the Deacons that which is ſerviceable* (l).

Presbyters and *Deacons* in *Clement* are the ſame with *Paul's Biſhops* and *Deacons*, *Phil.* 1. 1. And in another Place, (m) *on whom ſhall the* Presbyters *lay Hands? whom ſhall he bleſs?*

In the like manner *Clemens Romanus*, who liv'd about the Year 91. mentions but two Orders of Miniſters appointed by Jeſus Chriſt, namely Biſhops and Deacons. The Apoſtles, ſaith he, *ordained the firſt Fruits of ſuch as believed to be Biſhops and Deacons.* And a little after, *It will be no ſmall Sin, if we caſt off thoſe who have unblamely and holily undergone the Duties of their Epiſcopacy.* (n) *Bleſſed are thoſe Presbyters, who having finiſhed their Journey, have gain'd a fruitful and perfect Diſſolution.*

Clemens here aſcribes an Epiſcopacy to the Presbyters of *Corinth*, and makes Biſhops and Presbyters the ſame.

Polycarp, who liv'd in the firſt Century, *A. D.* 94. Biſhop of *Smyna* ſpeaks in the ſame Language to the *Philippians*, exhorting them to be ſubject to the Preſbyters and Deacons, as unto God and Chriſt; (o) whom *Paul* in his Epiſtle to the *Philippians* had ſtyled *Biſhops* and *Deacons*, *Polycarp* calls *Presbyters* and *Deacons*.

Juſtin Martyr, who liv'd *A.D.* 140. in his account of the Chriſtian Churches, mentions only the *Ruler*, *Deacons*, and *Reader*, who ſeems to have been diſtinct from

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(l) Τὴν μὲ βελτιστικὴν οἱ πρεσβύτεροι σώζεσιν εἰ κόνα τὴν ὑπηρετικὴν δ, οἱ διάκονοι. Strom. 7. p. 700. Edit. Colon. Sylburg. 1688. (m) Clem. Alex. Pædog. 3. 11. (n) Δῶρα δ ἐπισκοπῆς. Μακαρίοι πρεσβύτεροι. (o) ὑποτασσομένους τοῖς πρεσβυτέροις κὴ διακόνοις, ὡς θεῷ κὴ χριστῷ. Polycarp. Ep. ad Phil.

both (p). By the προεστὼς or Ruler, he means the Paſtor of the Congregation, who pray'd, preach'd, baptiz'd and adminiſtred the Euchariſt.

Irenæus alſo, who liv'd about 179. makes the Biſhops and Presbyters to be one and the ſame, for ſaith he, *The Church nouriſheth ſuch* Presbyters, *of whom the Prophet ſpeaks, I will give thee Princes* (or Rulers) *in Peace and Biſhops in Righteouſneſs* (q). This Teſtimony (out of *Iſa.* 60. 17.) is a little differently rendred by *Clemens Romanus*, who reads it thus, *I will conſtitute their* Biſhops *in Righteouſneſs, and their* Deacons *in Faithfulneſs*. *Irenæus* agrees with the modern Copies of the 70 Interpreters. It may be *Clemens* followed ſome other Copy, or cited the Words out of his Memory, as the Fathers often do, being more careful to give the Senſe, than the expreſs Words. But both agree in the Senſe of the Quotation, that it is a Prediction of Goſpel Miniſters, which are Biſhops, or Presbyters and Deacons.

Indeed *Ignatius* all along ſpeaks of *Biſhops, Presbyters* and *Deacons*, and preſſes Obedience to them ſo often, and in ſuch fulſom Repetitions, as if it were the whole Duty of Chriſtians.

It cannot be denied but the next Ages after the Apoſtles abounded in ſpurious Pieces, which the Hereticks and ſome well meaning Chriſtians obtruded into the World under the Name of ſome Apoſtle, or Apoſtolical Man. There was ſcarce a Man of any Note in the Apoſtolical Age, but was made the Father of ſome ſuppoſititious Writing or other. The Ancients mention a great number of falſe Goſpels, aſcribed unto the Apoſtles, ſuch is the Goſpel of *Peter*, the Goſpel of *James*, *Alphæus*, of *Thomas*, *Bartholomew*, *Thaddeus*, *Philip*, &c. Of the ſame Nature is

(p) Ἐυχαριστήσωμεν τῷ προεστῶτι ..... διάκονοι διδόασιν ἱκανὸν .... παυσάμενος τοῦ ἀναγινώσκοντος. .... Apil. 2. p. 76 & 77. Edit. Sylburg.
(q) *Iren. adv. Hæreſ.* 4. 44. *Col. Agrip.* 1592.

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the Gospel of *James* the Just, the Gospel according to the *Hebrews*, according to the *Ægyptians*, and of the Apostles. See *Eusebius*, *Jerom*, *Gelasius*, &c.

The ancient Writers do also mention the false *Acts* of the Apostles, as the *Acts* of *Paul* and *Tecla*, of *Peter*, *Andrew*, *Philip*, *John*, *Thomas*, *Bartholomew*, *Thaddeus*, &c. Those are mention'd by *Clemens Alexandrinus*, *Eusebius*, and others, and several of them have been lately published by *Grabius*, *le Clerc*, &c. on what design they know best. There have been Epistles counterfeited in the Name of the Apostles and Apostolical Men, such as the *Epistle* of *Paul* to the *Laodiceans*, and another to *Seneca*, *Barnabas*'s Epistle, &c. To which may be added, The spurious *Liturgies* of *Matthew*, of *Mark*, of *Peter*, of *James*, of *Barnabas*, and that under the Name of the *Twelve Apostles*, and another under the Name of *Clemens Romanus* in the Books of *Constitution*, which last is approv'd by *Baronius* and *Bellarmine*. When our New Editors think fit to publish an intire Collection of the *false Epistles*, *Gospels*, *Acts*, *and Liturgies*, father'd on the Apostles, the *Pyrrhonian Wits* of the Age will be furnish'd with a new Bible to confront the *Sacred Canon*.

But that which is to our purpose is, that the Innovations in the Government of the Church were supported by the same Arts. When several Things were introduced into the Church that had no Foundation in the New Testament, they were recommended as Apostolical Traditions, as Worshiping towards the East, using the Sign of the Cross, standing in all their publick Devotions between *Easter* and *Whitsontide*, the Observation of the great Festivals, and several other Customs, and Usages. *Artemon* attempted to establish his Heresy, that Jesus Christ was but a meer Man, by a pretended Tradition from the Apostles, which was convey'd down unto the Times of *Victor*, Bishop of *Rome*, whose Successor *Zephyrinus*, as he said, corrupted the Truth; but an antient Writer

has confuted his Hereſy both by Scripture and Teſtimonies of Fathers before *Victor*'s time (r).

The Fathers of the ancient Church were more intent in preſerving the Apoſtolical Doctrine, than they were in ſecuring the Form of Government delivered by the Apoſtles, which was corrupted more and more, until at laſt, it was utterly loſt and entirely reſolv'd into the Will and Pleaſure of the *Roman Pontif.*

Beſides the Pretenſions of *Apoſtolical Traditions*, the Alterations in the Eccleſiaſtical Government were generally receiv'd under the Notion of *Apoſtolical Decrees*, for which end ſeveral ſpurious Books were publiſh'd concerning *Church Government*, and father'd on the Apoſtles and their immediate Followers and Companions.

Of this Nature are the *Canons of the Apoſtles*, as they are call'd, which are 85 in Number according to the *Grecks*, (ſ) and but 50 according to the (t) *Latines*, tho' *Boronius* makes them 83. Theſe aſſert the Government of the Church in Biſhops, Presbyters, and Deacons.

Another large Volume was put upon the credulous World, under the Name of *Apoſtolical Conſtitutions*, conſiſting of *Eight Books*, in which the bold Author ſpeaks ſometimes in the Name of one Apoſtle, ſometimes in the Name of the whole College of Apoſtles, injoyning the Obſervation of the ſeveral Rules of Diſcipline and Worſhip. They were forged about the latter end of the third Century, as ſome think, or in the fifth as *Dallè* conceives (u). Theſe Writings do mention Biſhops, Presbyters, Deacons, and the ſeveral inferior Orders of Clergy, which are retain'd in the Popiſh Church.

(r) *Euſeb. Eccl. Hiſt.* 5. 27. (ſ) *Vid. Cod. Canon. Eccl. Orient. cum notis Balſam.* (t) *Cod Canon. Eccl. Dionyſ. Exigui.* (u) *De Pſeudepigraphis Apoſtol.*

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Another spurious Author of the fourth Age, is the false *Dionysius* the *Areopagite*, who has publish'd a Book of the *Celestial Hierarchy*, wherein he pretends to define and explain the several Orders and Distinctions of Angels; and another Book of the *Ecclesiastical Hierarchy*, wherein the three Orders of Bishops, Priests and Deacons are asserted, and *Ordination, the Confection of the Sacred Oyl, and Consecration of Altars*, are appropriated to the Bishops (w). The counterfeit *Dionysius*, that he might be thought the true *Dionysius*, dedicates his Books to *Timothy* Bishop or Pontif of *Ephesus*.

There is just reason to suspect the Epistles that go under the Name of *Ignatius* to have been forged for the same End, namely, to promote the Episcopal Hierarchy. 'Tis acknowledg'd that several spurious Epistles have been publish'd under his Name, as those *Ad Moriam, ad Tarsenses, ad Antiochenos, ad Heron*, &c.

It will not be denied also, but that the seven reputed genuine Epistles have been interpolated. Nor had we any Editions of them but such as were manifestly corrupted before those of *Vossius* and *Usher*, which the Learned Bishop *Pearson*, and several others would have to be genuine. The *Magdeburg* Historians, *Whittaker*, *Cook*, *Casaubon*, *Salmasius*, *Blondel*, *Daillé*, *la Roque*, who has defended *Daillé* against *Pearson*, and many others, condemn them all for spurious or corrupt. To whose Opinion I incline for these Reasons.

1. *Because he agrees not with the Writings of the Apostles*, in which there is no distinction made between Bishops and Presbyters, but in *Ignatius* his Epistles they are constantly distinguish'd. I cannot conceive that *Ignatius*, who liv'd so near the Apostles, and was their Disciple, as is affirm'd by several, (x) should

(w) *De Eccles. Hierach. Cap.* 8. (x) *Theodorit. Dialog.* 1. *p.* 33. *Euseb. E. H.* 3. 30.

speak

ſpeak in a Dialect ſo different from theirs. They make Biſhops and Presbyters to be one and the ſame, he makes them two diſtinct Officers, and ſays we muſt *follow the Biſhop, as Chriſt doth the Father, and the Presbyters as the Apoſtles* (y). Again, *The Biſhop preſides in the place of God, and the Presbyters in the place of the Council of the Apoſtles* (z). And he pretends Divine Authority for this Diſtinction, but produces none. *I have*, ſaith he, *cry'd out in the midſt of you, I have ſpoken with a mighty Voice, (with the Voice of God*, verſio Lat. vetus) *Give heed to the Biſhop and Presbyter, and Deacons.* (a)

And a little after, *The Spirit hath publiſhed theſe Things, ſaying, Do nothing without the Biſhop.*

He ought to have produced ſome Authority out of the Apoſtolical Writings which are of Divine Inſpiration, to confirm his Aſſertion. But the Apoſtles no where ſay, *Do nothing without the Biſhop.* If he means ſome Revelation of the Spirit to himſelf, he not only *adds* to the perfect Canon of the New Teſtament, which is forbidden, *Rev.* 22. 18, 19. but *oppoſes* it, for the Holy Ghoſt *hath made all the Presbyters Biſhops*, as the Apoſtle ſpeaks to the Elders of *Epheſus* (b). We are to judge of all pretended Revelations by the Holy Scriptures.

2. As theſe Epiſtles agree not with the Apoſtolic Writings, *no more do they agree with the genuine Writings of the Fathers of the ſecond Age.*

Clemens Romanus, who wrote a little before, or about *Ignatius* his Time, mentions only *Biſhops and Deacons*, which is the more conſiderable, becauſe he ſpeaks profeſſedly of the Miniſters appointed in the New Teſtament. So doth *Polycarp* ſpeak only of *Presbyters and Deacons*, as we obſerv'd before: but *Ignatius* in

(y) *Ep. ad Smyrn. p.* 6. *Edit. Voſs.* (z) *Ad Magnes. p.* 33. (a) *Ad Philad. p.* 43. (b) Ἐν ᾧ ὑμᾶς πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους. *Act.* 20. 17, 28.

his

his Epistle to *Polycarp* requires Subjection to the *Bishop, Presbyters and Deacons* (c). *Justin Martyr*, and *Irenæus* also, as we noted above, make no distinction of Bishop and Presbyters. These Fathers are confessedly genuine, and agree with the Epistles of *Paul* in their account of Bishops and Presbyters; but *Ignatius* agrees neither with Apostles nor with the Ecclesiastical Writers of the second Age, and therefore the Author of these Epistles may be justly suspected not to be the true *Ignatius*.

3. *Of these seven Epistles* that are reputed genuine, and defended by Bishop *Pearson*, the *Epistle to* Polycarp *is judged to be spurious by Archbishop* Usher, who conceives that no Epistle was written by *Ignatius* to *Polycarp*, besides the Epistle to the *Smyrneans*, which was directed both to him and the Church in common. The Learned *Primate* gives several weighty Arguments for his Opinion, as may be seen in the Preface to his Edition of *Ignatius* (d). And he is followed by some Learned Men of the *Romish* Communion, and among others, by *Cardinal Bona*, who reflecting on a Passage in the *Epistle to Polycarp*, hath these Words, *I add that this Epistle is not the genuine Offspring of* Ignatius, *but suppositious, as learned Men have long ago observ'd, and to prove that, have produced several Arguments of great Strength.*

Now if one of these seven Epistles be spurious, the other six are of doubtful Authority, because the whole Collection is supposed equally Authentick in the Credit of the *Florentine* Copy, which *Vossius* has published. If any one Part prove spurious, the whole may be so, except the suspected Part can be prov'd an addition of some latter Hands either the whole Collection ought to be receiv'd as

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(c) *Ad Polycarp. p.* 14. (d) *Proleg. ad Ignat. cap.* 2. (e) *Rerum Liturgic. lib.* 1. *cap.* 22.

genuine

genuine, or rejected as spurious, since the whole appears to be of one Contexture, and the same Handwriting. I am not concern'd in the Debate between *Usher* and *Pearson* about the Authority of that Epistle; their Disagreement about so considerable a Part of that Collection, is sufficient to render the whole doubtful.

4. *The Author of these Epistles pretends to understand the Angelick Hierarchy, which does not savor of an Apostolick Spirit.* The Apostle *Paul* was caught into the third Heaven, and was the fittest Person to make a Report of the Heavenly Hierarchy, but all that he thought fit to communicate of his Supercælestial Discoveries is this, (f) *That he heard Things unutterable, which it is not lawful for a Man to express.* ἐξὸν, it is not *possible*, as some understand the Words. *Clemens Alexandrinus* applies them unto God, whose *Nature cannot be expressed in Words* (g). But they may be understood of all the things he saw or heard in Paradise, and among others of the Polity of the invisible World, and of good Angels, and the Spirits of just Men made perfect, which either cannot or must not be express'd.

In another Place he censures some *Platonizing* Christians, who pretended such exact Knowledge of the Nature, Order, and Functions of Angels, as to exalt them in the place of Mediators; under pretence of a more humble Address to God, made use of the Mediation of Angels; *thrusting themselves into those things they had not seen, vainly puff'd up by their Carnal Mind* (h).

The Writings of *Paul* seem to hint as if there were an Angelical Hierarchy, (i) but what it is no Mor-

(f) 2 *Cor.* 12. 4. Ἄρρητα ῥήματα. (g) Τὸ ἄῤῥητον τῷ θεῷ ἔτως αἰνισσόμεθα. Strom. 5. p. 586. (h) *Colos.* 2. 18, ἃ μὴ ἑώρακεν ἐμβατεύων. (i) *Eph* 1. 20. *Col.* 1. 16.

tal can tell, since it is not reveal'd in Scripture, from which we must derive all certain Knowledge of the World of Spirits. It is sufficient for us to know that *all the Angels are ministring Spirits,* (k) *sent forth to minister for those that shall inherit Salvation.*

But *Ignatius* in his *Epistle to the Trallesians* goes beyond *Paul,* and makes Ostentation of such high Flights of Knowledge, as the dull *Trallesians* could not swallow without running the hazard of being choked.

Lets hear his own Words: *Cannot I,* saith he, *write to you Supercœlestial Things? but I am afraid, lest I should lay before you that which may prove hurtful to you, since ye are Babes. And forgive me, lest being unable to comprehend them ye should be choked. For I am able, not as I am in Bonds, to comprehend Supercœlestial Things, and the Places appointed for Angels, and Princely Constitutions, and Things visible and invisible* (l). The Christian World is obliged to this Gentleman for not choking them with *Seraphic Discoveries.* The Apostles never assum'd to themselves such sublime Notions as this Man doth; they humbly acknowledged, *that they knew but in part, and prophesied but in part,* and censure those that pretend to *be wise above what is written* (m). But the *Ignatian* Doctor has attain'd to Speculations not reveal'd in the Holy Scriptures; and tho' he think fit to suppress them, another *Seraphick Doctor* of the same Age, if we may believe him, has discovered the Grand Mystery. I mean the Counterfeit *Dionysius the Arcopagite,* who has written a Book of the *Angelical Hierarchy* (n) and another of the *Ecclesiastical Hierarchy.*

Both Authors seem to be Men of the same Spirit, and to have liv'd about the same time. And therefore it was advisedly done of the *Lion*'s Editor of *Dio-*

(k) Heb. 1. 14. λειτουργικὰ πνεύματα. (l) Μὴ ἐ δύναμαι τὰ ἐπουράνια γράφειν ὑμῖν; ..... μήποτε ἐ δυνηθέντες χαρῆσαι σφαγῆλωθῆτε· ἐ γὰρ ἐγὼ, ἐ κρίνω. δίδωμι, ἐ δυνάμην τὰ ἐπουράνια, ἐ τὰς ὑποθέσεις τὰς ἀγγελικὰς, ἐ τὰς συστάσεις τὰς ἀρχοντικὰς, ὁρατὰ τε ἐ ἀόρατα. (m) 1 Cor. 13. 9. (n) *De Cœlesti Hierarchia.*

nysius

nysius his Works, to publish *Ignatius* his interpolated Epistles with them (o).

For they are both equally versed in the *Angelic Constitution*, but *Ignatius* had the Wit to conceal what *Dionysius* has made publick, tho' we do not find that his nice and unscriptural Speculations have either *choked* or much edified the learned World

5. In the Epistle to the *Smyrneans*, he seems *to assert that the Angels cannot be sav'd but by Faith in the Blood of Christ.* His Words are these, *Let none err, both things Supercœlestial, and the Glory of Angels, and Princes visible and invisible, if they believe not in the Blood of Christ, even they are judg'd or condemn'd. He that receives it let him receive it* (p).

The Scriptures no where ascribe the Justification or Salvation of Angels to the Blood of Christ, or to Faith in his Blood. He assumed not their Nature, nor shed his Blood for them. All the Holy Angels are subject to him as their Head and Sovereign, they adore him, and are the invisible Ministers of his Kingdom, but Faith in his Blood is the Duty and Privilege of sinful Mortals, who need Reconciliation. It may be presumed, that *Ignatius*, who familiarly conversed with the Apostles, and their Writings, would not advance a Doctrine so inconsistent with theirs. I suppose he learnt it in the same School in which he was taught the Angelical Hierarchy.

6. *It seems strange he should not only desire but command the Churches not to pray for his Deliverance.* He tells the *Romans, I fear your Charity, lest it should injure me* (q). Again, *I write unto all the Churches, and commend them all, because I dye willingly for God, if ye do not hinder me* (r). *Pray unto Christ for me, that by those Instruments*

(o) *Opera Dionys. Areop. & Ignat. Epist. Lugdun. A. D.* 1585. (p) *Ignat. at Smyrn* p. 5. ... ἐὰν μὴ πιστεύωσιν εἰς τὸ αἷμα Χριστοῦ, κατάκριτοι κρίσις ἐσ' ἂν. (q) *Epist. ad Rom. p.* 55. (r) *Ibid p.* 57. Ἐγὼ γράφω πάσαις ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ...

(the wild Beasts at *Rome*) *I may be found a Sacrifice unto God. Not as* Peter *and* Paul *do I Command you. They were Apostles of Jesus Christ, but I am the least. The Prince of the World would make a Prey of me, and corrupt my Resolution for God; Let none of you that are present help him. Be rather mine, that is God's. Do not call Jesus Christ, and love the World. Let not Envy dwell in you. — I have not writ to you according to the Flesh, but according to the Will of God. If I suffer ye have lov'd me, if I be a Reprobate, ye have hated me.*

The design of this Epistle to the *Romans* is to assure them of his strong Desires and fixed Resolution to die for Christ, and to *desire* them, yea, to *command* them and all other Churches not to pray for his Deliverance.

It seems to be the composure of some Devout Person in his *Cell*, with design to animate his Reader to suffer for Christ in the Person of *Ignatius*, and not the Work of that Apostolical Martyr, because,

1. His Commands not to pray for his Deliverance are very different from the Air of *Paul*'s Epistles, in which he exhorts the Christians to pray for his Deliverance. In his Epistle to the *Romans*, which all Christians acknowledge to be genuine, *he beseecheth the Brethren for the Lord Jesus Christ's sake, and for the Love of the Spirit, that they strive together with him in their Prayers to God for him, that he might be delivered from them that did not believe in* Judea (f). *Paul* an Apostle *intreats* the *Romans to pray* for his Deliverance; *Ignatius*, who was no Apostle, commands the *Romans* not to pray for his Deliverance.

Nor can we imagine that *Paul* was less willing to die for Christ than *Ignatius* was, for Luke records concerning him, that he was *ready to die for Christ at Jerusalem*, and that it was a *Heart-breaking* to him to

(f) *Epist. to the Rom.* 15. 30.

be

be dissuaded from exposing himself to the utmost hazards for Jesus Christ (t).

In like manner he desires the Prayers of the *Thessalonians*, that he and *others might be delivered from unreasonable and wicked Men* (u). *Nay*, our Lord Jesus himself, tho' he was most certain of the event, and most willing to offer up himself a Sacrifice, pray'd, *Father if it be possible, let this Cup pass away from me.*

But our *Ignatian Epistler* will admit no Prayers for his Deliverance, no not conditional ones; if it tended to the Glory of God, and the Good of that Church of which he was Bishop, *which had no Pastor in his Absence but Jesus Christ, who alone would oversee her, and their Love towards him, as he speaks in the same Epistle* (w). The Apostle *Paul* tho' he had *a desire to depart, and to be with Christ*, was willing to *abide in the Flesh* for the Churches sake.

2. The Author of this Epistle, saith he, *writes to all the Churches, and Commands them all*, that is, he commands them the very same Things which he here commands the *Romans*, that they pray not for his Deliverance, and thereby, as he says, contract the guilt of *envying*, of *hating* him and loving the World. These are his hard Interpretations of their charitable Prayers and Endeavours for his Deliverance. I do not find that he writes to the other Churches *to command them not to hinder him* by their Prayers for his Deliverance. In the *Epistle to the Smyrneans*, he only desires, that he may enjoy God by their Prayers (x). I find nothing of this Nature in the Epistle to *Polycarp*, which also concerns the Church of *Ephesus* (z). In the *Epistle to the Ephesians*, he wishes *he may rise again in his Bonds or Spiritual Pearls, by their Prayers* (a). He desires the *Magnesians* to remember him in their

(t) *Acts* 21. 13. (u) 2 *Thess.* 2. 3. (w) ἐμοὶ δὲ αὐτὴν ἐπισκοπήσει, καὶ ἡ ὑμῶν εἰς αὐτὸν ἀγάπη. Ibid. p. 61. (x) Ep. ad Smyrn. p. 8. ἵνα ἐν τῇ προσευχῇ ὑμῶν θεοῦ ἐπιτύχω. (z) Ad. Polyc. p. 14. (a). Ad Eph. p. 24.

Prayers, that he may enjoy God (b). He tells the *Philadelphians, your Prayers shall perfect me towards God, that I may enjoy him in the Inheritance to which I am call'd.* He adds, *I am willing to be justified tho' your Prayers by the Death, Resurrection and Faith which is by Jesus Christ* (c). He intreats the *Trallesians to pray for him to God, that he would count him worthy of the Inheritance which he endeavours to enjoy, that he may not be found a Reprobate.*

These are all the Places I find, wherein he desires the Prayers of the Churches; but he expresses himself very differently in these from what he writes in the Epistle to the *Romans*, and yet he says in that Epistle that he *writes to all the Churches, and Commands them* the very same Things that he doth in that Epistle. It is one thing to pray, that one may *be fitted for the Fruition of God*, which is the sum of his Desires in the other Epistles; it's another thing to forbid all Addresses to God for his Deliverance, as proceeding from *carnal Love* and *Men pleasing* as he speaks (d).

7. It's scarce consistent that *Ignatius* should have so much liberty and leisure to receive the Visits of all the Churches, and to write so many Epistles as go under his Name, being under strict Custody, and used barbarously by his Keepers, as he complains in his Epistle to the *Romans. From Syria* to *Rome I fight with Beasts, by Sea and by Land, by Night and by Day, being bound by ten Leopards,* (which is a Military Order or Company) *who the more Kindness is shown them, the worse they are* (e). A Man under the constant Observation of so many inhumane Keepers can scarce be supposed to have the privilege of conversing with the Messengers of so many Churches, writing so many familiar Epistles, and performing Promises for the fu-

(b) Ad Magn. p. 37. (c) Ad Philadelph. p. 41, 44. (d) Ad Rom. p. 55. (e) Ep. ad Rom. p. 58.

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ture. He speaks of the *Churches that were with him* (f), I suppose by their Representatives. For *some Churches sent their Bishops to him, others their Presbyters and Deacons* (g). He shews his Intention of Writing *a second Epistle to the* Ephesians, *to make known unto them the Dispensation which he had begun in the New Man Jesus Christ, in his Faith and Love, in his Passion and Resurrection, especially if the Lord should reveal it to him* (h). These Things were reveal'd already in the New Testament, which is the Measure of all new Revelations *. It does not appear that there was any occasion of writing a *second Epistle* to the *Ephesians*, especially of sending any *New Revelation* unto them, nor does it agree with his present Circumstances to promise what was not in his Power to perform. This his *Interpolator* saw, and therefore he prudently leaves out this Paragraph in the *interpolated Epistle to the* Ephesians (i).

8. It's unaccountable, how *Ignatius* being sent Prisoner under a strong Guard from *Antioch* in *Syria* unto *Rome* should fetch so vast a Compass as to sail up the *Egean Sea*, and touch at *Smyrna* and *Troas*, and thence sail into *Neapolis* in *Macedonia*, when there was a nearer and more direct Passage from *Antioch* to *Rome*, as will appear to any one that consults the Maps, and observes *Paul*'s Voyage from *Cesarea* to *Rome* *. The Centurion that quartered *Paul*, was very courteous to him, but *Ignatius* was conducted by *ten Leopards*, as he calls them (k). And can it be imagined that those would allow *Ignatius* the Liberty of sailing some hundreds of Leagues about to visit the *Asian* Churches? He saith, he was *carried bound from* Syria *to* Rome (l). And in another Place, that it

(f) Ep. ad Magn. p. 38. Ad. Trall. p. 52. (g) Ad Philad. p. 45. (h) Ad Ephes. p. 28. * Gal. 1. 8, 9. (i) Ad Eph. p. 133. (k) Ep. ad Rom. p. 58. (l) Ep. ad Eph. p. 29.

pleased God *to send him from the East to the West* (m). Now if he was sent from the *East* to the *West*, what Reason can be assign'd why he should turn his Course Northward, as *Troas* and *Neapolis*. We find him at *Smyrna* when he wrote the Epistles to the *Ephesians* (n), to the *Magnesians* (o), to the *Trullians* (p), and to the *Romans* (q). He wrote the Epistles to the *Smyrneans*, to *Polycarp*, and to the *Philadelphians* from *Troas* (r), whence he was commanded to sail suddenly into *Neapolis*, and for this Reason he saith, *he cannot write to all the Churches*; and therefore *desires* Polycarp *to write to other Churches, to do the same thing, some that were able to send Messengers on Foot to* Syria, *others to send Epistles by* Polycarp's *Messengers*, who is desir'd *to call a Council worthy of God, and to ordain a fit Person to be sent to* Antioch, *who might be called a Divine Curstor* (s).

Having pass'd from *Troas* to *Neapolis*, and deputed *Polycarp* to write Epistles to several Churches, to send Messengers to *Syria*, we read no more of his Motions in those Epistles that are reputed Genuine; but by other Epistles that go under his Name, he went to *Philippi*, and thence wrote his Epistles *ad Tarsenses*, *ad Antioch*, and *ad Heron* (u).

One may justly wonder that *Ignatius* should write so many Epistles to other Churches, and write none to his own Church of *Antioch*. It would have become him to write a *Pastoral Letter* to this Church in the first Place, as having the Charge of it, and being now destitute of its Bishop. The other Churches had Bishops of their own, and were none of his Charge, but *Antioch* was his Charge, and

(m) Ad Rom. p. 56. ἐις δύσιν ἀπὸ ἀνατολῆς μετὰ πεμψάμενον (n) Ad Eph. p. 29. (o) Ad Magn. p. 38. (p) Ad Trall. p. 52. (q) Ad Rom. p. 62. (r) Vid. Voss. Ignat. p. 8. 15. 46. (s) ὡς δυνάσεσι θεοδρομον καλεῖσθαι. Ad Polyc. p. 15. (u) Vid. Epist. suppositit. p. 73. 81 & p. 91.

wanted

wanted a Bishop. Can any one imagine so good a Man, so faithful a Pastor as *Ignatius*, had he written so many Epistles, as is suggested, should neglect his own Church, which most needed his Help, to establish them in this Day of Trial? It does not appear what Occasion he had to write to so many other Churches, but there was just Reason why he should write to his own Flock.

He desires *Polycarp* to write to the Churches he had not written to, to send Messengers or Epistles to *Antioch* (w). Can he be supposed to desire others to write to them, and forbear himself? The Author of these Epistles makes *Ignatius* not only a careless Shepherd, but inconsistent with himself.

He represents him as *playing the Bishop in other Mens Dioceses*, but overlooking his own (x).

But in another Collection of his Epistles, some kind Hand took Care to wipe off this Reproach, and prepar'd a large Epistle in the Name of *Ignatius* to the Church at *Antioch*, and another to *Heron* Deacon of that Church: but neither of these Epistles being mentioned by *Eusebius* (y), they are deservedly condemned for spurious and counterfeit by the learned World.

9. In the Epistle to the *Ephesians*, he commends that Church for two Things, in which they excell'd.

1. That there was no Heresy among them in his Time. *Ye all Live*, saith he, *according to the Truth, and no Heresy dwells among you* (z).

2. That there never had been any Heresy among them. *May I be found in the Lot of the* Ephesian *Christians, who have always consented to the Apostles in the Power of Jesus Christ* (a).

(w) γάψεις παῖς ἔμπροσθεν ἐκκλησίαις. ---- Scribes aliis Ecclesiis. Vet. Vers. Lat. ---- οἱ μὲ δυνάμθοι πιζὲς πέμψαι, οἱ ὲ ἐπιστολάς. Ad Polyc. p. 15. (x) ὡς ἀλλότριο ἐπίσκοπῳ. 1 Pet. 4, 15. (y) Eccl. Hist. 3. 36. (z) ἐν ὑμῖν ὑδιμία αἵρεσις κατοικεῖ. Ad. Eph. p. 21. (a) οἱ ὲ τοῖς ἀποστόλοις παντότε συνήνεσαν. p. 24.

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A. This Account is different from the Apostles Character of them. In the Epistle to *Timothy*, whom he had desired to stay at *Ephesus*, he mentions *false Teachers* there, who set up the Righteousness of the Law, and made Shipwreck of the Faith (b). He foretells a very great Apostacy from the Faith (c); and as he took Leave of that Church, he tells them, *I know that after my departing, grievous Wolves shall enter in among you, not sparing the Flock. Also of your own selves shall Men arise, speaking perverse Things, to draw away Disciples after them,* Acts 20. 29, 30.

I leave the Reader to judge, whether *Paul*'s or *Ignatius* his Report of this Church be the truest. I will only add this, That *Cerinthus* the Heretick was at *Ephesus*, where *John* the Apostle finding him in a Bath, retir'd in haste, and said, *he was afraid lest the Bath should fall, since* Cerinthus *the Adversary of the Truth was within* (d).

Jerom adds to this Relation, That after the Apostle's Departure, the Bath fell, and *Cerinthus* and *his Followers* perished under the Ruines of it (e).

Irenæus affirms, that *John* wrote his Gospel against *Cerinthus* and other Hereticks, while he abode at *Ephesus* (f), who is seconded by *Eusebius* (g) and *Jerom*, who says, *it was written at the Desire of the* Bishop *of* Asia, *to obviate the growing Heresies.*

10. The Epistles of *Ignatius* are without Exception condemn'd by *Nicephorus*, Patriarch of *Constantinople*, in the beginning of the Ninth Century, and by *Anastasius Bibliothecarius*, who lived in the same Age (h).

Nicephorus in his *Stichometria* reckons up the Canonical Books of the Old and New Testament, and adds a Table of such as *are spoken against* or doubtful, and of such as are *Apocryphal*. In the last Class

(b) 1 Tim. 1. 3. 7. 19. (c) 1 Tim. 4. 12. (d) Iren. adv. Hæres. 3. 3. (e) Adv. Lucifer. (f) Iren. adv. Hæres. 3. 1 & 2. (g) Eccl. Hist. 5. (h) Dall. de Script. Ignat. lib. 2. c. 4.

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he reckons, 1. *The Itinerary of* Peter. 2. *The Itinerary of* John. 3. *The Itinerary of* Thomas. 4. *The Goſpel according to* Thomas. 5. *The Doctrine of the Apoſtles*, a Book ſo called. 6. 32 *Books of* Clemens. 7. *The Books of* Ignatius, Polycarp, Paſtor *and* Hermas.

It's evident here, that *Nicephorus* condemns all theſe Books, as equally *Apocryphal*, and if ſome be ſpurious and ſuppoſititious, they are all in his Judgment. The learned Biſhop *Pearſon* conceives they are called *Apocryphal* in oppoſition to *Canonical*, that is, they are not divinely inſpir'd, but that hinders not but they may be profitably read.

Larroque anſwers him well, that the Queſtion is not in what Senſe the Word *Apocryphal* may be taken, but in what Senſe *Nicephorus* takes it.

Now it's plain, he oppoſes *Apocryphal* Books not only to *Canonical*, but to ſuch as are doubtful; and he paſſes the ſame Sentence on all the Books abovementioned, of which ſeveral are acknowledg'd by all to be *ſpurious*.

Valeſius obſerves, that *Apocryphal* Books are thoſe that are notoriouſly falſe, and generally compoſed by Hereticks (i), and to this agrees the Teſtimony of *Hegeſippus* in *Euſebius* (k). Biſhop *Pearſon* objects, that *Polycarp*'s Epiſtle is genuine, that *Hermas*'s Epiſtle is commended by many of the Ancients, and therefore *Nicephorus* can't be ſuppoſed to take *Apocryphal* in the worſe Senſe.

Larroque (l) anſwers, that all the Books in *Nicephorus*'s Catalogue are equally condemn'd, that he joyns them with the Itinerary of *Peter*, and other ſpurious Pieces, all which are alike *Apocryphal* in *Nicephorus* his Opinion; that ſome of thoſe Authors, whom *Pearſon* cites in Favour of *Hermas*, ſpeak de-

(i) In Euſeb. Eccl. Hiſt. 6. 14. (k) Lib. 4. & 22. (l) Obſervat. in Ignat. Pearſonii vindicias 4.

ſpicably

ſpicably of him, particularly *Origen*, who ſays, *Si cui libellus ille recipiendus videtur*, if any one thinks him worth receiving; and *Origen* confeſſes, that *Hermas*'s *Paſtor* was deſpiſed by ſome (m). *Jerom* charges that Author with Folly (n). *Proſper* rejects his Authority, which was produced by *Caſſian*.

Tertullian ſuggeſts, that it was judg'd *Apocryphal, Falſe and Spurious by all the Catholick Churches* (o) againſt whom he wrote that Book, being then a *Montaniſt*.

Tertullian durſt not appeal to the Catholicks as to Matter of Fact, if it had not been true.

Biſhop *Pearſon* was at a great Loſs what to ſay, when he explain'd *Tertullian*'s Cenſure of *Hermas* his *Paſtor, perhaps, to ſignify no more than that in the Judgment of the Church, it was not a Canonical Book, but rather to be reckon'd among the Apocryphal*, i. e. *not Canonical* (p).

Tertullian ſaith, that in the Judgment of the Church *Hermas*'s Writing is *Apocryphal, Falſe and Adulterous*, which is much more than meerly *Non-Canonical*, or *Eccleſiaſtical*, which according to the learned Biſhop are pious, authentick Books, worthy to be read by all Chriſtians, and next unto Canonical Writings.

No wonder then *Nicephorus* ſhould condemn *Hermas* his *Paſtor* for *Apocryphal*, ſince he was condemned by the Church long before him.

As to *Polycarp*'s Epiſtle, its being condemn'd by ſo great a Man as *Nicephorus*, and by *Anaſtaſius* for *Apocryphal*, and rank'd with Books confeſſedly *ſpurious*, makes it ſuſpicious that it's a counterfeit Piece.

(m) Quæ à quibuſdam contemnitur. Philocal. cap. 1. (n) Hier. in Hoſea, cap. 1. (o) De Pudicit. cap. 10. Cederem tibi, ſi Scriptura Pastoris, quæ ſola mœchos amat, divino inſtrumento meruiſſet incidi, ut non ab omni concilio Ecclesiarum etiam veſtrarum inter Apocrypha & falſa judicaretur adultera & ipſo. (p) In verbis Tertulliani nil aliud fortaſſe continetur, *quam* Pastorem Hermæ non fuiſſe ex judicio eccleſiæ librum Canonicum, ſed potius inter Apocryphos, i. e. non canonicos numeratum. Ignat. Vindic. p. 43.

And

And there is a *palpable Contradiction* between the Paragraph which mentions *Ignatius*'s Epiſtles and that before. The one making him dead, the other alive. The former Paragraph exhorts the *Philippians* to follow the Righteouſneſs and Patience of *Ignatius*, *Zozymus*, *Rufus*, *Paul*, and the reſt of the *Apoſtles*, being *confident that* all theſe *have not run in vain, but in Faith and Righteouſneſs, and are in the Place due unto them with the Lord, with whom they have ſuffer'd* (q). Here he makes *Ignatius* one of thoſe who ſuffer'd with Chriſt, had finiſhed his Courſe, and was gone to Heaven.

A little after, in the Paragraph that ſpeaks of *Ignatius* his Epiſtles, he deſires of the *Philippians* to ſignify to him what certain Knowledge they have of *Ignatius*, and *thoſe that are with him* (r).

Theſe laſt Words are only to be found in the *ancient Latin Verſion* publiſhed by *Uſher*, and before him by *Ioackim Perionius*, Interpreter to *Henry* IV. King of *France* (s).

The reſt of the Paragraph is in *Euſebius*, but whether he omitted to tranſcribe it out of the *Greek* Copy, or whether the *Latin* Interpreter added to it, is not certain; but whether it be one or the other, it cannot be deny'd but *Polycarp*'s Epiſtle had been corrupted either by Addition or Mutilation. And if part of that Pararagph about *Ignatius*'s Epiſtles be ſuppoſititious, the whole may be ſo; It's certain that *Nicephorus* and *Anaſtaſius* judg'd them Apocryphal. There is no queſtion but they were well acquainted with what *Euſebius* ſays of *Polycarp* and *Ignatius*, and yet they ſaw reaſon to condemn both. Dr. *Pear-*

(q) Epiſt. Polyc. ad Philip. ——ἔτι πάντες —— ἃ ἐν συνπαθείᾳ. (r) Et de ipſo Ignatio, & de his qui cum eo ſunt, quod certius agnoveritis, ſignificate. Polyc. ad. Philip. (s) Edit. Lugdun. An. Dom. 1585.

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son's Objections to *Anastasius* his Censure are fully answered by *Larroque* *.

The Doctor objects further, that *Nicephorus* does not name *Ignatius* his Epistles, nor intend them, but a certain spurious Book, call'd the *Doctrine of Ignatius*, which is condemned for Apocryphal in the *Oxon MSS. Indiculus*, and in another published by *Cotelerius*, out of the *French King's Library* (t).

But *Nicephorus* condemns all the Writings of *Ignatius*, without any Distinction, and so doth *Anastasius*. They would have excepted his Epistles, had they thought them genuine.

These learned Men apply to the *Doctrine of Ignatius*, what *Nicephorus* speaks of the Books or Writings of *Ignatius* indefinitely. They may as well say, he meant his Epistles, *Ad Mariam*, *Ad Tarsenses*, *Ad Johannem Apostolum*, &c. which are confessedly spurious. He means neither one nor the other, but all the *Books* or Writings of *Ignatius* without Exception. And perhaps (δόκησις) the *Doctrine of Ignatius* may include all the Writings under his Name, which were designed for Doctrine or Instruction. The *Index* published by *Cotelerius* censures *the Doctrine of* Polycarp.

The Testimony brought in Favour of *Ignatius* his Epistles out of *Irenæus* is not conclusive, because he makes no mention of any *Epistles* written by him; he only quotes a Saying of his, in these Words, *As one of our own hath* spoken, *when he was condemned to the Beasts for the Testimony of God, I am God's Bread-Corn, and when I am ground by the Teeth of the Beasts, I shall be found the pure Bread of God* (u).

These Words of *Irenæus* are to be found in the *Epistle to the* Romans, which bears the Name of *Ignatius*, and hence he argues that *Irenæus* took them out of that Epistle, and tho' he useth the Word, *hath*

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* Observat. 6. usque ad 12. ( ) Vindic. p. 59, 60. (u) Iren. adv. hæres. 5. 28. ----- Quemadmodum quidem de nostris dixit.

spoken,

ſpoken, the Meaning is, that *Ignatius hath written* thoſe Words. And this Diſtinction *hath ſpoken* and *hath written*, which *Daille* inſiſts on, hath no Force at all, *when we know the Words are written.*

True, ſaith *Larroque*; when it's *certain the Words are written*, but that's the Thing in queſtion, whether the *Ignatian* Epiſtle to the *Romans* be genuine. The *Acts of that Martyr* and *Jerom* do teſtify, that when he heard the Lions roar, he ſpoke theſe Words (w).

And therefore *Irenæus*, making no mention of any *Writing* of *Ignatius*, muſt be underſtood to refer unto the Words, as ſpoken by him. For this Reaſon Archbiſhop *Uſher* did not think fit to urge this Teſtimony of *Irenæus* (x).

Biſhop *Pearſon*, who leaves no Stone unturn'd to gain his Point, objects ſeveral Miſtakes in *Jerom*'s Hiſtory, and that the *Acts of* Ignatius *his Martyrdom*, are not thoſe which were in Being in *Irenæus*'s Time, but a fabulous Compoſition of the ſixth or ſeventh Age (y).

Larroque anſwers, That by this Way of Reaſoning, he undermines his own Foundations, that if *Jerom*'s Authority may be rejected, becauſe he is miſtaken in ſome Things, ſo may *Euſebius*'s alſo, who is the beſt Evidence for *Ignatius* his Epiſtles, for the Learned have diſcovered ſeveral Hallucinations and Miſtakes in him alſo. It's highly probable that *Jerom* had ſeen the moſt ancient *Acts* of his *Martyrdom*, which *Irenæus* conſulted. It would be highly injurious to that ancient and eminent Father to ſay, He invented what he wrote of that Martyr. This would be indecent, tho' a ready Way to confute ancient Authorities (z).

There are two Teſtimonies produc'd out of *Origen* by *Ignatius*'s Defenders; one out of his *Prologue on*

(w) Hieron. in Catl. (x) Prolegom. ad Ignat. cap. 3. p. 13. (y) Vindic. p. 89. (z) Obſerv. in Ignat. Vindic. 14.

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the Canticles, the other out of his sixth Homily on *Luke*. But both these Pieces are of uncertain Authority.

The former is judg'd to be none of *Origen*'s, by *Erasmus* and *Rynandus* (a), and suspected by *Labbe* (b). Dr. *Pearson* produces three learned Editors of *Origen*'s Works, who conceive it genuine; but *Huet* one of them is forced to confess those imperfect Commentaries to be altered and new modell'd by *Ruffinus* (c).

The second Testimony out of his sixth Homily on *Luke*, is obnoxious to the same Censure. Not only those Tracts that were translated by *Ruffinus* are interpolated, but those that were done by *Jerom*, if we may believe *Ruffinus* (d).

Merlinus, another Editor of *Origen*'s Works, affirms, that there are Errors in *Origen*'s Homilies, foisted in by his Adversaries (e).

Genebrard, the Third Editor, after he had mentioned the two Homilies on the *Canticles* which *Jerom* translated, and the intire Preface to Pope *Damasus*, which is the Front of them; he adds, *There is another Fragment under the Name of* Origen, *pious, learned and eloquent; this in some ancient Copies has the Name of* Jerom *prefix'd.* He observes also, that *Jerom* excuses *Origen*'s Homilies on *Luke*, as written when he was young, and sprinkled also with some damned Errors (f). These learned Editors therefore do the learned Doctor little Service.

Labbe the *Jesuit* also speaks doubtfully of them (g).

I will conclude with one Observation more out of *Larroque*; It is highly improbable, that *Eusebius*, who was so addicted to the Name and Works of *Origen*,

(a) Rayn. in Erotem. p. 151. (b) Labb. de script. in Eccl. in Orig. (c) Huet. Orig. lib. 3. 249. (d) Invect. ad Hieron. lib. 2. p. 153. (e) Vid. Huet. lib. 3. Orig. p. 253. (f) Genebr. Collect. de vit. & operib. Origen. (g) Non desunt qui ambigant, Labb. de script. Eccl. Tom. 2. p. 144.

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that he was cenſur'd by *Gelaſius* and a *Roman Synod* upon that Account, would have paſs'd by his Teſtimonies in Favour of *Ignatius* his Epiſtles, had he believed them to be genuine. This is a ſtrong Argument that the Teſtimonies produced now out of *Origen*, were not in the genuine Works of that Father, with which *Euſebius* was familiarly acquainted (h).

It's acknowledg'd by both Parties, that *Ignatius* his Epiſtles are mentioned by no other ancient Author before *Euſebius*, beſides the three above-named, and the Teſtimonies produced out of them have been proved very doubtful. It's true, *Euſebius* cites *Polycarp* and *Irenæus* his Teſtimony. But it has been obſerv'd already, that *Nicephorus* and *Anaſtaſius* condemn *Polycarp*'s Works without Diſtinction; and admitting the Epiſtle under his Name were genuine, there is great Suſpicion that the Paragraph that mentions thoſe Epiſtles is added by ſome other Hand.

One may juſtly wonder, if *Ignatius*'s Epiſtles be genuine, that they are not cited by the unconteſted Writers of the 2d and 3d Age, eſpecially ſuch as wrote againſt the Hereſies mentioned in thoſe Epiſtles, and it is yet more ſurprizing that his Teſtimony ſhould be overlook'd, when they had occaſion for it, and produced others of leſs Note, as is done by *Cajus* an ancient Writer againſt *Artemon*, who cites *Juſtin Martyr*, *Miltiades*, *Tatianus*, *Clemens*, *Irenæus*, *Melito*, &c. aſſerting the Divinity of Chriſt (i), but makes no mention of *Ignatius*, who in ſeveral Places affirms him to be God. It cannot be ſuppoſed he was unacquainted with his Writings, who ſhews himſelf well verſed in the Writers of thoſe Ages, and if he knew him, he had not overlooked ſo great a Name, ſince he names thoſe that were leſs eminent. It's a poor Shift of the learned *Vindicator* of *Ignatius*,

(h) Obſerv. in Vindic. 19. p. 108, 109. (i) Euſeb. E. H. 5. 28.

that *Cajus* did not name him, because he did not write professedly against Hereticks (k). That ancient Writer, *confuting* Artemon's *Heresy*, and shewing it to be new, he reckons up the chief Writers who flourish'd before *Zephyrinus*, and either professedly or otherwise asserted the Divinity of Christ, and none does it more clearly than *Ignatius*; and therefore *Cajus* had not omitted him, had he known him, but had put so great and apostolick a Man in the Front of his Witnesses.

From the Whole, it's doubtful whether *Ignatius* wrote any Epistles at all; it's probable that the Collection which *Eusebius* had was the Work of some other Hand, who father'd his Composure on that great Man, as was usual with the 2d and 3d Ages, to procure it Authority. The Design being *pious*, to encourage Martyrdom, and *politick*, to advance the Power of Bishops, it might easily pass uncensur'd, as some other Writings did, particularly the *Sybills Oracles*, which were urged by the Christian Apologists of the 2d and 3d Centuries against the Heathens, as if they were Authentick. Tho' *Lactantius*, who makes great use of them, confesses that the Heathen disown'd the Authority of them, and said, that the *Sybilline Verses*, that spoke expresly of Jesus Christ and the Mysteries of Christianity, were counterfeited by the Christians (l).

(k) Vindic. p. 105, 106. (l) Aiunt non esse illa Carmina Sybillina, sed à nostris conficta atque composita, Lact. Instit. Div. 4. 15.

CHAP.

Chap. III.

To the Chief Presbyter, who was ſtil'd the Biſhop and Paſtor of the Church, did of Courſe belong the Adminiſtration of all Ordinances, as the Chief and more immediate Paſtor of the Church. Miniſters Elected by the People; when and how depriv'd of that Power. The Original of Lay-Patrons. Presbyters not ſuffered to adminiſter Ordinances without the Biſhop's Conſent, yet ſhar'd in the Government of the Church.

Prop. IX. *After the Primitive Churches choſe one Chief Presbyter, who was ſtiled the Biſhop and Paſtor of the Church, the Adminiſtration of all Ordinances did of Courſe belong unto him as the Chief and more immediate Paſtor of the Church, and not unto the other Preſbyters without his Conſent.* This ſeemed neceſſary for the Peace and Union of the Church. Presbyters had all Miniſterial Power committed to them in Ordination, but the regular Exerciſe of that Power muſt be in a conſtituted Church, and they could not put forth any Miniſterial Act without the Conſent of the Church and the Paſtor in poſſeſſion. Ordination gives the Power, but the Exerciſe of it depends on the Call or Conſent of ſome particular Church. Churches are *golden Candleſticks*, and Miniſters are as *burning and ſhining Lights*, but they cannot ſhine until they be put in their proper Sockets. They muſt neither uſurp the Office, nor intrude on the Exerciſe of it. God is the God of Order and not of Confuſion. To this End conſider two Things.

1. That the Exerciſe of the Paſtoral Office depended on the Election of the People in the primitive Church. This will not be denied by ſuch as are

acquainted with the Fathers and ancient Councils of the Church.

Cyprian saith, that *the People hath the chief Power of chusing worthy Priests, or refusing the unworthy* (a). And he adds a little after, that *it must be received as a* Divine Tradition *and an* Apostolical Observation, *and that it was observ'd among them,* and almost in all the Provinces, *that for the right Performance of* Ordination, *the neighbouring Bishops meet together in that Congregation, or People, for whom a Ruler is to be ordain'd, and the Bishop is chosen in the Presence of the People, who have most perfect Knowledge of the Life of every one, and have strictly observed their manner of Conversation* (b).

It were easy to produce hundreds of Testimonies asserting the Power of the People to chuse their own Pastors, but that would swell this Discourse into too great a Bulk. I shall only note, that by this Testimony of *Cyprian,* it appears to have been the general Practice in the ancient Church for the Pastor to be ordain'd in the Presence of the People, who had the chief Power of chusing or rejecting them, and that this Practice was of *Divine and Apostolical Original.* It appears that the People were to act in conjunction with the Pastors and Presbyters, and that the Pastors could not ordain without the Choice and Consent of the People, nor could the People set up Pastors without the Approbation of Neighbouring Bishops. Hence popular Elections, without the Conduct and Approbation of the Ministers, are forbidden by the Council of *Laodicea* (c). But the Election of the People was judged so necessary, that the Bishops that got the Episcopal Throne without it were judged *tyrannical and not lawful Bishops,* and needed a military Force to establish them, which *Porphyry* made

(a) Ipsa maxime habet potestatem vel eligendi dignos sacerdotes vel indignos recusandi. Ep. 68. (b) Cypr. ibid. ( ) Non permittendum turbis electiones facere. Dion. Cod. Can. 116.

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uſe of at *Antioch* to ſupply the want of the Peoples Call (d). The ſame Complaint is made by *Leo* the Firſt, that *Biſhops were ſet over ſome Cities that were* unknown *to them, and that by* Force of Arms they tumultuouſly invaded the Churches, who were depriv'd of their own Biſhops (e).

He adds, *As he who is known and approved is peaceably ſought for; ſo Force muſt needs be uſed to impoſe an unknown Perſon.* And a little after, *Let him that is to be ſet over all be choſen by all* (f). To this agrees the Conſtitutions of the Apoſtles, wherein *Peter* is made to ſay, that *he who is to be ordained Biſhop muſt be blameleſs in all Things, choſen by all the People as the moſt worthy* (g). This ſhews that in the 3d and 4th Age the *Election of the People* was thought of Apoſtolical Inſtitution.

When *Ambroſe* was choſen by the unanimous Conſent of the People of *Milan*, and declined the Epiſcopal Office, *Valentine* the Emperor writes to the Biſhops to proceed to ordain him, and *ſo to obey God, who had commanded him to be ordain'd, for he is choſen*, ſaith the Emperor, *rather by divine than humane deſignation* *.

So great a Streſs was laid on it, that the want of it was an invincible Bar to the Exerciſe of the Epiſcopal Power. Hence the *Canons* called the *Apoſtles*, do depoſe ſuch Biſhops *as are choſen by the Civil Magiſtrate* (h).

This Canon is reviv'd by the *ſecond Council* of *Nice*, which the *Greeks* call the 7th general Council, and extends what the Apoſtolical Canon ſpeaks of Biſhops to Presbyters and Deacons alſo, depoſing not only the Perſon ordain'd, but all that communicate with him (i).

(d) Niceph. Eccl. Hiſt. 13. 30. (e) Leon. Epiſt. 89. cap. 5. (f) Qui præfuturus eſt omnibus, ab omnibus eligatur. Leo. ibid. (g) Conſt. Apoſt. 8. 4. * Socrat. Hiſt. 4. 30. (h) Can. Ap. 30. in Photio. (i) Synod. Sept. Can. 3.

To this agrees the Council of *Paris*, about the Year 552, which requires the Election of the People and Clergy on Pain of Excommunication (k).

The 8th general Council of *Constantinople*, held under *Basil* the Emperor, about the Year 871, deposes all 'Bishops that are made by the Craft and Tyranny 'of Princes, because they possess the Gift of God, 'not by the Will of God, and Rights and Canons of 'the Church, but by the Will of carnal Sense, and 'are of Men and by Men (l).

This undoubted Right of the People to chuse their own Ministers was by degrees taken from them. The Princes and Popes assum'd to themselves the Choice of Bishops, the Bishops and Lay-Patrons chose the Presbyters, and the People were wholly excluded from the Choice of both.

The Power of *Lay-Patrons* was originally founded in their Donations to the Church. To encourage which, *Justinian* made a Law, That if any Person built a House of Prayer, and endowed it, he should have Power to *nominate the Clergy* that were to officiate there; but if the Bishop found them unqualified for the Place, he might ordain such as he judg'd more worthy (m).

Charles the Great made a Constitution, that if the *Laicks* (i. e. *Lay-Patrons*) presented unto the Bishops such as are of good Conversation and Doctrine, to be consecrated and instituted in their Churches, they must not presume to reject them on any Pretence whatsoever (n).

The 9th Council of *Toledo* allows the Founders of Churches the Privilege to chuse fit Rectors to serve in the Churches built by them (o).

Some Footsteps of the ancient Practice of *Ordain-*

(k) Concil. Paris. Can. 6. vid. Concil. Aurel. 5. Can. 3 & 4. (l) Concil. Constant. 8. Can. 12 & 22. (m) Novell. 123. cap. 18. (n) Constitut. Carol. M. per Anseg. (o) Conc. Tolet. 9. Can. 2.

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ing in the Preſence of the People, and *with their Conſent*, may be obſerved in our Biſhop's Addreſs to the *People* at the Ordination of Prieſts, in theſe Words: 'If 'there be any of you who knows any Impediment or 'notable Crime in any of them, for the which he ought 'not to be received into this holy Miniſtry, let him 'come forth in the Name of God, and ſhew what the 'Crime or Impediment is (p). This was a very *pertinent Demand*, when the Perſon was perfectly known to the Congregation *in* and *for* which he was to be ordain'd, but when the Ordination is performed at a great Diſtance from the People, among whom he is to officiate, and in a Congregation of meer Strangers that knew him not, the Appeal to the People is improper, and only a Matter of Form.

It was therefore very prudent Advice which was given in the Council of *Trent*, 'That the Voice and 'Conſent of the People in Ordinations being taken 'away, the Pontifical alſo ought to be corrected, 'and thoſe Places removed which make mention 'thereof, becauſe ſo long as they continue there, the 'Hereticks will make uſe of them, to prove that the 'Aſſiſtance of the People is neceſſary. He ſaid, the 'Places were many, but to recite one in the Ordina'tion of Prieſts, the Biſhop ordaining ſaith, That it 'hath been conſtituted by the Fathers, not without 'Cauſe, that the People ſhould have a Voice in the 'Ordination of the Rectors of the Altar, that they 'may be obedient to him whom they have ordained, 'in regard of their conſenting to his Ordination (q).

It is obſerv'd by another Doctor in that Council, 'That the Uſe of Letters Teſtimonial begun after 'that the People left to be preſent at the Ordina'tions, and the Clerks began to be Vagabonds, and

(p) *The Form of the Ordaining of Prieſts.* (q) F. P.'s *Hiſt. of the Council of* Trent, *l.* 7. *p.* 552.

'was introduced in Supplement of the Presence of 'the People (r).

2. As the People anciently chose their own Pastors or Bishops, so all Ordinances were ordinarily administred by the chief Pastor, and not by Presbyters, or assistant Pastors, except with his Consent.

Justin Martyr, who professedly describes the Worship of Christians in the 2d Age, affirms, that all Ordinances were managed by the President or Bishop. The Publick Prayers were offered by him. 'The 'President, saith he, according to his Ability, send-'eth up both Prayers and Thanksgivings (s).

After the Reader had read in the Writings of the Apostles or Prophets, more or less as the Time would bear, the President preached and exhorted the People to imitate these good Things that were read to them (t).

The Administration of the Eucharist did belong to the Bishop also, as the same Author observes (u).

Baptism was general'y administred by the Bishop in his Church, or Diocess, as *Tertullian* speaks; 'At 'Baptism, we profess under the Hand of the Ruler 'or Bishop, that we renounce the Devil, his Pomps 'and his Angels †.

Cyprian appropriates Baptism to the *Præpositi* or Bishops of the Church *. So did that of Baptism; for which Reason, the Bishop is stiled, 'Our Father af-'ter God, because he hath regenerated us into a 'State of Adoption by Water and the Spirit (x).

For the same Reason they 'laid Hands for Confir-'mation, and reconciling Penitents.' 'By whom, say 'the *Constitutions*, the Lord bears Witness in your 'Baptism to the Bishop's Imposition of Hands (y).

(r) *Hist. of the Council of* Trent, *l.* 6. *p.* 463. (s) ὅση δύναμις. Apol. 2. (t) ὁ προεστὼς διαλόγε. Just. M. ibid. (u) εὐχαριστήσαντος τῷ προεστῶτος. Just. M. ibid. (x) Const. Apost. 2 25. † De Coron. Milit. sub antistitis manu ---- * Non nisi in Ecclesia præpositi -- -- licere baptizare. Ep. 73. (y) Const. Ap. 2. 32.

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Again, 'We ought to honour them, who by Wa-'ter have regenerated us, and have filled us with the 'Holy Ghoſt (z). Confirmation and Unction were anciently an Appendix of Baptiſm (a), and therefore the ſame Perſon that *baptiz'd*, did alſo *lay on Hands* for Confirmation.

Their admitting Perſons by Baptiſm into the Church, was the Reaſon why the *Reconciling of Penitents* was alſo appropriated to them. Thus the Conſtitution, 'As you admitted the Heathen after In-'ſtruction by Baptiſm into the Church, ſo you muſt 'reſtore this Penitent by Impoſition of Hands, be-'cauſe he is purged by Repentance, and intereſted 'in the Prayers of all the Faithful, and Impoſition 'of Hands ſhall be inſtead of Baptiſm, for by the 'laying on of our Hands the Holy Ghoſt was given 'to ſuch as believed (b).

It ſeems highly reaſonable, that the ſame Perſons who had Power to *admit* Members into the Church by *Baptiſm*, ſhould be impower'd to readmit them by *laying on of Hands*, except we fancy the laying of Hands on Penitents, for which we have no Command nor Example in the New Teſtament, to be greater than the *Sacrament of Baptiſm*, inſtituted by our Lord Jeſus Chriſt.

In the Adminiſtration of the Lord's Supper, the 'Presbyters ſtood on the right and left Hand of the 'Biſhop, as Diſciples that ſtand about their Maſter,' ſo the Conſtitution commands them (c).

The Presbyters might adminiſter the ſame Ordinances, but not without the Conſent of the chief Paſtor or Biſhop, as *Ignatius* obſerves: 'It is not law-'ful, ſaith he, without the Biſhop, either to baptize 'or to celebrate the Lord's Supper, but that which

(z) Ibid. 2. 33. (a) Juſt. M. quæſt. 137. ad Orthod. Cypr. Ep. 73. (b) Conſt. Ap. 2. 41. (c) Conſt. Ap. 8. 12.

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'he approves is pleasing to God, that every thing 'that's done may be firm and stable (d).

The Primitive Presbyters were usually the younger Ministers that lived with the Bishops or Pastors, as *Disciples* or Learners, and *Assistants* to them when occasion required, as our Curates are to Parish Ministers, who are Presbyters of the same Order with the Rector of the Parish, and have an inherent Power to administer all Ordinances, but are inferior to him as to the actual discharge of their Power; and Order requires they should be so, since the *Parish Rector* is the legal Incumbent and *Pastor*, to whom the oversight of the Congregation is committed.

The Presbyters could not baptize, nor administer the Lord's Supper without the Bishop's Leave, for the Honour of the Church, as *Tertullian* speaks (e).

Nor could they *preach* without his Leave, for it was the Bishop's Province to minister in the Word and Sacraments (f).

They were obliged, especially on the Lord's Days, to teach all their Clergy and People the Oracles of of Piety, for so the sixth Council of *Constantinople* ordains, 'They that preside in the Churches must e-'very Day, especially on the Lord's Days, instruct 'all their Clergy and People, in the Oracles of Re-'ligion, proving the Determinations of Truth out of 'the divine Scriptures, *&c.* (g).

Balsamon observes on this Canon, 'That the Bi-'shops only are impower'd to teach the People (h).

Nor could the Presbyters absolve Offenders without the Bishop (i), but with his Consent they might lay on Hands for Confirmation, and Reconciliation of Penitents (k.)

(d) Ep. ad Smyrn. (e) Non tamen sine Episcopi authoritate propter ecclesiæ honorem. Tert. de Bapt. (f) Aug. contra Cresc. 2. 11. (g) Synod. 6. in Trullo, Can. 19. (h) Cod. in Can. ibid. (i) Cypr. Ep. 11. Carth. Conc. 3. Can. 32. (k) τίνι γὰρ ὁ πρεσβύτερος ἐπιτιθῆναι χεῖρας; Clem. Alex. Pæd. 3. 11. Const. Ap. 3. 20.

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Indeed, they could not put forth any Act of Government without the Biſhops; hence that Canon of the Council of *Arles*, 'Let the Presbyters do nothing 'without the Conſent of the Biſhops (o).

Nor could the Biſhop without them: He might preach and adminiſter the Sacraments without them, as he was the Paſtor of the Flock, but *in Acts of Government* he was obliged to joyn his Presbyters.

The Council of *Carthage* injoyns 'the Biſhop to 'hear no Man's Cauſe without the Preſence of his 'Clergy, otherwiſe the Determination of the Biſhop 'ſhall be void, except it be confirm'd by the Preſence 'of the Clergy (p).

The Conſtitutions do appoint all Church 'Judg-'ments to be on the ſecond Day after the Sabbath, 'and that the *Deacons* and *Presbyters* ſit with the *Bi-'ſhop* on the Throne *of Judgment*, Judging in Righte-'ouſneſs and without Reſpect of Perſons (††). Κρίσις Judgment is aſcribed to the Presbyters and Deacons, but the Biſhop pronounced the Sentence.

Cyprian tells his Presbyters, that from his entrance on his Epiſcopal Charge, he determined to do nothing without their Council, by his own private Judgment (†).

Cornelius, Biſhop of *Rome*, when the Caſe of the Penitent Confeſſors that deſired to return to the Unity of the Church was laid before him, *calls a Preſbytery*, and would do nothing without them (q).

Cyprian deſires *Cornelius* to read his Letter to his *moſt flouriſhing Clergy that* preſided *with him*, and to the moſt holy and the moſt numerous People (r).

Grotius makes the Power of the Keys eſſential to the Office of a Presbyter, *I call them Presbyters*, ſaith he, *with the whole ancient Church, who feed the Church by*

(o) Conc. Arelat. Can. 19. (p) Carth. Conc. 4. can. 23. (‡) Conſt. Ap. 2, 47. (†) Ep. 6. (q) Ep. 46. in Cypr. placuit contrahi Presbyterium. (r) Ep. 55. Florentiſſimo illic clero tecum præſidenti.

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preaching of the Word, Sacraments and the Use of the Keys, which was inseparable by Divine Law (s).

Ignatius, who so zealously asserts the Superiority of Bishops, acknowledges that the *Presbyters* hold *the Place of the Council of the Apostles* (t). And the same is affirmed by the Author of the *Constitutions*, *You must esteem the Presbyters as in the place of the Apostles, as Teachers of the Knowledge of God*; and he cites for the proof of this the Apostles Commission in *Mat.* 28. 19.

The Bishops were obliged to joyn the Presbyters with them in Church Censures and Ordination. Hence the Council of *Laodicea* appoints the Presbyters to enter the *Sacred Tribunal* with the Bishop, and not before him, except the Bishop were sick, or from home (w).

The *Constitutions* assign a double Portion to the 'Presbyters who labour in the Word of Doctrine, 'in the Honour of the Apostles of the Lord, whose 'Place they possess as the Bishops Counsellors, and 'the Churches Crown, for they are the Council and 'Senate of the Church (x).

Nay, the Presbyters had so great a share in the Government, that the Determinations of the Bishop were void if not confirm'd by the Presence of the Presbyters, as we observ'd above: nor could the Presbyters do any thing without the Bishop (y).

Firmilian observes, 'That the Elders who preside 'in the Church are possess'd of the Power of bapti-'zing, and of laying on of Hands, and of ordain-'ing (z).

As to Ordination, the Bishops were obliged to perform it *Communi Concilio Presbyterorum*,* in the Com-

(s) De Imper. 11. 1. (t) ἡμῖν τῶν πρεσβυτέρων εἰς τόπον συνεδρίου τῶν ἀποστόλων Ep. ad Magnes. (u) Const. Ap. 2. 26. οἱ τε πρεσβύτεροι εἰς τόπον ἡμῶν ἀποστόλων ὑμῖν νενομίσθωσαν. (w) Synod. Laod. Can. 56. (x) ὧν γὰρ ἡ τόπον φυλάττουσι, ---- συνέδριον καὶ βάλη τῆς ἐκκλησίας Const. Ap. 2. 28. (y) Conc. Laod. in Dionys. Cod. can. 260. (z) Firm ad Cypr. ep. 75. * Hier. ad Evagr.

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mon Council of Presbyters, as all other Acts of Government were managed. And therefore *Cyprian* is forced to excuſe his Ordaining *Aurelius* and *Celerinus* Readers, in the abſence of his Clergy and People (a).

The Council of *Carthage* injoyns all the Presbyters that are preſent to lay their Hands by the Biſhop's Hand on the Head of him that is to be ordained Presbyter (b).

Indeed, a Deacon might be ordain'd by the ſole Impoſition of the Biſhop's Hand, 'becauſe he is conſecrated not for the Prieſthood but for inferior 'Service (c). So that according to the *African* Biſhops (of which there were 214 in this Council) the Impoſition of the Presbyters Hands was as neceſſary to the Prieſthood as that of the Biſhop.

We muſt not therefore wonder, that in the ancient Church *Ordination was appropriated to the Biſhop, for ſo were all other Ordinances*, ſuch as Preaching, Baptizing, the Lord's Supper, *&c.* which the Presbyters could not perform but with his Conſent and Approbation: As our Pariſh Curates now can't without the Conſent of the Rector, tho' both are Miniſters of one and the ſame Order. 'Twas the Relation of the Biſhop to the People, as their Paſtor, that impower'd him to adminiſter all Ordinances to them. And the Presbyters being only his Aſſiſtants and Curates, could neither preach nor adminiſter Sacraments, much leſs ordain without his Conſent.

But by the Biſhop's Conſent, they might adminiſter all Ordinances, Ordination itſelf not excepted, as appears by the Council of *Ancyra*, *Can.* 13. 'It's 'not lawful for the Country Biſhops to ordain Preſ'byters or Deacons, nor for the City Presbyters in

(a) Cypr. ep. 33. *and* 34. (b) Conc. Carth. 4. Can. 3. (c) Ibid. Can. 4.

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'another Parish, unless they be allow'd by the Bishop's 'Letter (d).

It's observable by this Canon, that the City Presbyter might ordain by the Bishop's Consent. But we shall have occasion to speak more of this Canon hereafter.

From all that has been said, it appears that in the Opinion of the ancient Church,

1. Presbyters and Bishops had an inherent Power to administer all Ordinances.

2. That the main difference between a Bishop and Presbyter was, that the former had a Pastoral Charge, the latter had not, but was the Bishop's *Curate* and *Assistant*.

3. That as *Presentation*, *Institution* and *Induction* gives a Man a legal Investiture among us, and makes him *Rector* of a Parish; so the Election of the Church anciently advanced a Presbyter to the Pastoral or Episcopal Office, without any *new Ordination*, as is observ'd by *Hilarius* the Deacon. 'The Apostle, saith he, 'in 1 *Tim.* 3. after the Bishop subjoyns the Order of 'Deacons, why so? but because there is but one 'Ordination of both Bishop and Presbyter, for 'both are Priests, but the Bishop is the first 'Priest (e).

To this agrees the Account that *Jerom* gives of the Bishop of *Alexandria*, 'That from *Mark* the Evan-'gelist to *Heraclas* and *Dionysius*, the Presbyters chose 'one of themselves, whom they advanced to a high-'er Degree, and called their Bishop (f).

It is certain that the Apostle in his Epistles to *Timothy* and *Titus* gives no Directions about the Consecration of *Bishops* as distinct from the Ordination of *Presbyters*, tho' he treat professedly of the Qualifications and Ordination of Presbyters (g).

(d) Conc. Ancyr. can. 13. χωρὶς τῆ ἐπιτροπῆνας ὑπὸ τῆ ἐπισκόπε. (e) Hilar. *Comment. in* 1 *Tim.* 3. (f) Hieron. Ep. 85 ad Evagr. (g) 1 *Tim.* 3. *and* 5. 22.

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It's true, in after Ages ſuch Presbyters, as were choſen to be *Biſhops* or Overſeers of the Church, were committed to God by Prayer and the Impoſition of the Neighbouring *Biſhop*'s Hands, as were the *Archbiſhops* alſo, whom all acknowledge to be no diſtinct Order above Biſhops. But of the Forms uſed at the Ordination of Presbyters and Biſhops, we ſhall have occaſion to ſpeak hereafter.

There is much reaſon for Ordaining a *Pariſh Rector* when he enters on his Parochial Charge, as there was for Ordaining Biſhops in the ancient Church, whom we ſhall prove anon to have been but *Pariſh Biſhops*, or Rectors. The ordaining of a Presbyter to his Rectoral or Parochial Charge would no more advance him above the Order of his Curate, or Subject Presbyters, than the ordaining of an Archbiſhop advances him above the Order of inferior Biſhops.

4. As the *Election* of the People anciently made a *Biſhop* or Paſtor of a particular Church, ſo doth *Inſtitution* and *Induction* make a *Rector* of a Pariſh with us. No Perſon by the ancient Canons could be a Biſhop without the Peoples Choice, nor can any Perſon now be a parochial Rector unleſs he be legally inſtituted and inducted.

5. As a Rector legally inſtituted has Power to adminiſter all Ordinances to his Flock, and the Curate or Curates have no ſuch Power without the Rector's Conſent, ſo the primitive Biſhop, choſen by the People and Presbyters, (h) had the ſole Power of adminiſtring Ordinances, and the Presbyters could not do it without his Conſent.

6. That it ſeems very reaſonable, that he who had the chief Management of other Ordinances, ſhould have the ſupreme Power of Ordination, and it would have been very irregular for the *Aſſiſtant Presbyters*, who adminiſtred no Ordinances without the *Biſhop*

(h) Conſt. Apoſt.

or

or Pastor, to assume to themselves the sole Power of Ordination. While that sacred Ordinance was not clog'd with any sinful Conditions, and the Bishops kept within the just Bounds of their Office, the Pastors and Presbyters had the same inherent Power, but the exercise of it depended on the regular Call of the Church.

He that was call'd to the *Pastoral Office* was thereupon stiled the *Bishop* or *Overseer* of the Flock, which was committed to his Charge and Oversight. In the *Greek* Church it should seem that the Bishop or Pastor was allow'd to ordain his own Presbyters (i). But they were chosen by the *Suffrage and Judgment of the whole Clergy*, (k) and the *Presbytery and Deacons stood by the Bishop while he laid on his Hands and pray'd* (l).

Chrysostom was charged, how truly is uncertain, that he made Ordinations without the consent of his Clergy, *Phot. in Chrys. Tom.* 8.

In the *Latin Church* the Bishop pronounc'd the Benediction, laid his Hand on the Head of the Presbyter to be ordain'd, *and all the Presbyters that were present, laid their Hands on his Head by the Bishop's Hand* (m). The ancient *Latin Ritual of Ordination*, which was written, as *Morinus* thinks, about the beginning of the Sixth *Century*, for the use of the Church of *Poictiers*, injoyns the *Presbyters to lay on their Hands* in the Ordination of a Presbyter together with the Bishop, and refers to the *African Canon* (n).

To which agrees another ancient Ritual, that describes the Practice of the *Roman* Church (o). See other ancient Rituals in the same learned Author, which agree with these in the Point before us, and

(i) Apost. Can. 2. (k) Const. Ap. de Ord. Presb. ψήφῳ καὶ κρίσει τοῦ κλήρου πάντος. (l) Const. Ap. Ibid. (m) Conc. Carth. 4. (n) Morin de Sacris Ordin. pars secunda. p. 212. (o) Sacramentar. Gelas. in Morin. p. 218.

shew

shew that it was the Practice of the *Latin Church* all along for Presbyters to lay on Hands with the Bishop in Ordination.

In the Ordination of Pastors or Bishops, there was not the same reason for their laying on of Hands with the Bishop; for being no Pastors of any Church themselves, they were not proper Persons to be employ'd in the Constitution of Pastors, and therefore by the Canons, none but Bishops laid Hands on Bishops (p), that is, the Ordination of Pastors did belong to none but Pastors, the Presbyters having no Pastoral Charge were thought unfit to convey it to others.

CHAP. II.

The Primitive Diocess at first but a single Parish, prov'd, 1. From the Work which was such, that none but a Parish Bishop cou'd perform, evidenc'd by four Arguments. 2. From the whole Diocess meeting together in one Place. 3. Ancient Diocesses were Parochial, because there were Bishops in Villages and lesser Towns, as well as in Cities. 4. Ancient Diocesses were Parishes, if we consider their great Number in a Province. And 5. that they were form'd in Imitation of the Synagogues. 6. The Diocesses of Old were call'd Parishes, prov'd at large.

Prop. X. *THE Diocess of the primitive Bishop, at first was a single Congregation, or Parish.* This will appear from what hath been said in the former Chapter of the Bishop's administring all Ordinances

(p) Ap. Can. 1. Nicen. Conc. can. 4.

in his own Person, which had been impossible for him to do in a Diocess of the modern Extent.

What Bishop now can baptize all in his Diocess, can administer the Lord's Supper to his whole Diocesan Flock, and that every Lord's Day, can take care of all the Poor in his Diocess, can hear the Catechumens, or Children say their Catechism, can consult his Clergy, and his whole Flock in the Management of Church Affairs, and at the reading of publick Letters; can number his Flock, know all the Poor, entertain all his Clergy as his proper Family, and teach them all every Lord's Day? All this and much more, as I shall prove anon, was done by the primitive Bishop, which is a Demonstration that his Diocess was of no larger Extent than our modern Parishes. This I will undertake to make good by the following Observations.

1. *The Work of the Primitive Bishop was such, as none but a Parish Bishop could perform. Chrysostom* saith, *a Bishop must not take care only of the Men, and neglect the Women --- but he must visit them when they are sick, comfort them in their Griefs, rebuke them that are remiss, and relieve the Afflicted (q).* Again, *He is accountable for all and every Soul, for all their Sins, for the Damnation of every one that perishes any way through his default (r).* He calls them miserable Wretches that desire the Office; *What can one say to those Wretches, who plunge themselves into an Abyss of Sufferings? Thou must give an account of all whom thou rulest, Women, Men, and Children (s).* I am astonished, saith he, at those who seek such a weighty Charge; *wretched and miserable Man,* dost thou see what thou seekest? Canst thou answer for one Soul? When thou hast got this Dignity, consider to the Punishment of how many Souls thou art liable (t). These and many other Passages of the

(q) Chrys. de Sacerd. Lib. 6. (r) Ibid in Heb. 13. 17. (s) Id. in Heb. Hom. 34. (t) Chrys. in Tit. Hom. 1.

like

like nature in this excellent Biſhop's Works, make it evident that the ancient Biſhopricks were no longer than the Biſhop could overſee in his own Perſon, and that he was perſonally to take care of his whole Flock, *Women* and *Children* not excepted.

But more particularly,

1. It was the Biſhop that *baptized* all the Catechumens in his Dioceſs, took their Examination and Confeſſion in the Preſence of the *whole Church* and *Clergy*; as appears at large in *Dionyſius*'s Eccleſiaſtical Hierarchy (u).

2. It was the Biſhop that adminiſtred the *Euchariſt* to the whole Dioceſs *at one Altar*, attended with all the *Eccleſiaſtical Orders*, eſpecially the *Prieſts and Deacons*, who ſtood round about him, and aſſiſted him (w).

3. It was the Biſhop's proper Office to *preach* to the whole Dioceſs, as the Paſtor of it. And therefore it is obſerv'd by the Author of the *Eccleſiaſtical Hierarchy*, that it was proper *to the Biſhop to have at his Ordination a Bible laid on his Head, which* the inferior Orders had not (x).

We are Biſhops for their ſakes, ſaith *Auſtin*, to whom we miniſter in the Word and Sacraments (y). The *Fathers* of the ſixth Council of *Conſtantinople* at *Trullum* decreed, that *the Biſhops who preſide in the Churches, ſhou'd every Day, eſpecially on the Lord's Days, teach all* their Clergy and People *the Words of Piety and true Religion, gathering the Judgments of Truth out of the* Holy Scriptures (z).

The eleventh Council of *Toledo*, enjoyns *Biſhops to preach conſtantly, and not to be hinder'd by any Worldly Cares from the Study of the Scriptures, nor ſuffer thoſe committed to their Care to periſh with the Famine of the Word of God* (a . .

(u) (w) Id. Ibid. cap. 6. (x) De Eccl. Hier. Cap. 9. (y) Contra Creſcon. Lib. 2. cap. 2. (z) *Can.* 19. (a) Can. 2.

4. The Bishops took care of all the Poor in their Dioceſſes.

Juſtin Martyr ſaith, 'That the Collections of the 'Church were depoſited with the Biſhop, out of 'which he relieved the Orphans and Widows, and 'thoſe that are in Want by reaſon of Sickneſs, or 'ſome other Cauſe, as alſo ſuch as are in Bonds, and 'Strangers that come from far; and in a Word, he 'is *Curator* and *Overſeer* over all the Poor (b).

'The Author of the *Apoſtolical Conſtitutions*, charges 'the Biſhops to be careful to relieve Orphans, to ex- 'preſs a paternal Care of them, to give conjugal Pro- 'tections to Widows, to provide Husbands for ſuch 'as are in the Flower of their Age, Work for Artifi- 'cers, and a Houſe to lodge in for Strangers.

Again, 'You muſt be very careful of Orphans 'that they want nothing: you muſt be helpful to 'Virgins until they be ripe for Marriage, and then 'you muſt marry them to the Brethren: ſet out 'Youths to Apprentiſhips, that they may learn 'Trades (c).

Ignatius exhorts *Polycarp, not to neglect the Widows, but to be their Curator after God.* He adds, *let there be frequent Aſſemblies, ſeek all by Name; deſpiſe not the Men and Maid Servants* (d).

What Biſhop now is able to take Care of all the Poor in his Dioceſs; to provide Trades for Orphans, Husbands for poor Virgins; to know the whole Flock *by their Names*, the Servants not excepted? What Biſhop can ſeek his whole Dioceſs *by Name*, and know if any be abſent in the Weekly Aſſemblies? Something of this might be done by the Paſtor of one of our leſſer Pariſhes, but it is altogether impracticable in our larger Pariſhes, much more in our Dioceſſes. It follows then that the *ancient Dioceſſes*, in which the *Biſhops* took care of all the *Poor*, and knew

(b) Apol. 2. p. 77. Edit. Sylburg. (c) Conſt. Ap. 8. 27. (d) Ignat. ad Polyc.

their

their Congregations by their Names, were no bigger than one of our ordinary Parishes.

In the Bishop's Absence the Care of the Poor was committed to the Presbyters and Deacons. Thus *Cyprian* in his Retirement wrote to his Presbyters and Deacons, 'That they would supply the Necessities of the Confessors in Prison, and other Poor 'that persevered in the Faith, out of the Church 'Stock which was in their keeping (e).

The 41 Apostol. Canon 'Commands the *Treasury* 'of the Church to be deposited with the Bishop, for 'if the precious Souls of Men be committed to his 'Charge, much more ought he to take care of the 'publick Money, that by his Order all Things may 'be dispensed to the Poor by the Hands of the Presbyters and Deacons. He may take out of it himself as much as is necessary to supply his own Wants, 'if he be in Want, and to relieve strange Brethren, 'that nothing be wanting to them.

The *Presbyters* and *Deacons* assisted the Bishop in the Distribution of the Publick Charities, as the *Church-Wardens* and *Overseers* of the Poor do with us, but they did all by the *Determination and Authority of the Bishop*, of whose *Fidelity* they were appointed *Witnesses*, as appears by the Council of *Antioch* (f).

The Fifth Council of *Orleans* under *Childebert* appoints the Bishop to relieve the Poor of his Territory and City out of the *Church-House* (†) with Food and Cloathing (††).

It were impossible for a Bishop of one of our modern Dioceses, to relieve the 20th part of the Poor; he can neither know them, as this Canon requires him to do, nor can they come to his House for Relief who live 30 or 40 Miles distant from him. It follows,

(e) Ep. 5. (f) Conc. Antioch. Can. 24. (†) De Domo Ecclesiæ. †† Can. 3.

that the ancient Dioceſſes were very different from thoſe of the modern Form.

II. The ancient Dioceſes were like our Pariſhes, becauſe 'the whole Dioceſs met together in one 'Place, which a Dioceſs of the preſent extent can-'not do.

In *Ignatius*'s time there was no Church Aſſembly without the Biſhop. 'Where the Biſhop appears, '*ſaith he*, there let the Multitude be; as where 'Chriſt is, there the Catholick Church is. It is not 'lawful without the Biſhop, either to baptize or ad-'miniſter the Lord's Supper: for what he approves 'is pleaſing to God, that every thing that is done 'may be firm and ſtedfaſt (g).

There was but *one Altar* or Communion-Table in the whole Dioceſs. Thus *Ignatius*, 'If any one be 'not within the Altar, he is deprived of the Bread 'of God: for if the Prayer of one or two have ſo 'great Power, how much more the Prayer of the 'Biſhop and the whole Church (h)? In another place, 'Run altogether as into one Temple of God, as to 'one Altar, as to one Jeſus Chriſt (i).

'*Juſtin Martyr* ſaith, that on *Sunday* all that lived 'in the City and Country met together in one Place, 'and the Biſhop (ὁ προεστὼς) preached and adminiſtred 'the Euchariſt to them (k).

Hence *Cyprian* makes *one Biſhop* and *one Altar* Relatives; and ſaith, 'That none can ſet up another Al-'tar, or a new Prieſthood, beſides the one Altar 'and one Prieſthood (l).

It is granted, by the moſt learned Advocates for Epiſcopacy, that anciently the Biſhop's Dioceſs was ſo ſmall, that *one Altar* was ſufficient for it. So Mr. Mede *Proof for Churches in the 2d Cent. p. 29*; *Dr.* Hammond, *Differt. 3. cap. 3. ſ. 15.*

(g) Ep ad Smyrn. p. 6. Voſs. Edit. (h) Ep. ad. Eph. p. 20. (i) Ad Magnes. p. 34. (k) Apol. 2. p. 77. (l) Ep. 40.

Dr.

Dr. *Stillingfleet* ſaith, 'That altho' when the Churches increaſed, the Occaſional Meetings were frequent in ſeveral Places, yet ſtill there was but one Church and one Altar, and one Baptiſtry, and one Biſhop, with many Presbyters aſſiſting him: And this ſo very plain in Antiquity, as to the Churches planted by the Apoſtles themſelves in ſeveral Parts, that none but a great Stranger in the Hiſtory of the Church can ever call it in queſtion (m).

When Dioceſſes increaſed that they could not all meet conſtantly together, they were obliged to come all together when Matters of Conſequence were to be determined. All the Dioceſs met to manage Church Affairs. *Cyprian* tells his Presbyters and Deacons, 'That from the Beginning of his Epiſcopacy he had determined to do nothing by his private Judgment, without their Advice, and Conſent of his People (n).

All the People of a Dioceſs were preſent at Church-Cenſures. Hence *Clemens Romanus* exhorts the *Corinthian* Schiſmaticks to depart, and *ſubmit to the Determination of the Multitude* (o).

Cyprian ſpeaks of a Decree made by himſelf and 66 Biſhops more, 'That the Lapſed ordinarily ſhou'd not be admitted to Communion without the Requeſt and Knowledge of the People (p).

They all met together to chuſe a new Biſhop. *Cyprian* ſaith, 'the People chiefly hath the Power of chuſing worthy Miniſters and rejecting the unworthy (q).

Thus *Fabianus* elected Biſhop of *Rome* by all the Brethren aſſembled together in the Church: and *all the People* cried with *one Conſent* that he was worthy.

(m) *Sermon againſt* Sep. p. 27. (n) Cypr. Ep. 6. (o) πασῶ τὰ συστασόμενα ὑπὸ τᾶ πλήθυς. Ep. ad Corinth. ſ. 54. (p) Ep. 59. vid. Ep. 51. (q) Ep. 68.

(r). Here all the *Roman* Church met together in one place.

Ordinations were celebrated in an *Episcopal Assembly*. *Cyprian* saith, 'that it was of *Divine Tradition* 'and of *Apostolical Observation*, and almost every where 'practised, that for the regular performing of *Ordi-* 'nation, the neareſt Biſhops of the Province came to- 'gether to the People that wanted a Biſhop, and the 'new Biſhop was choſen in the Preſence of the Peo- 'ple, who were Witneſſes to his Life and Conver- 'ſation (ſ).

This agrees with *Clemens* his Account of *Ordination*, 'which, *ſaith he*, was celebrated with the Conſent 'of the whole Church (t).

The whole Church met at the reading of publick Letters. Thus *Cyprian* writes to *Cornelius* Biſhop of *Rome*, that he doubts not but 'he always read his E- 'piſtles to his moſt flouriſhing Clergy that preſided 'with him, and to the moſt holy and moſt numerous 'People, and deſires it may be done alſo for the fu- 'ture (u).

As numerous as the Clergy and Chriſtian People at *Rome* were at this time, they were no more than could aſſemble in one place to hear *Cyprian*'s Letters read by *Cornelius* unto them.

The whole *Roman* Church was concern'd in the Epiſtle which the *Roman* Clergy wrote to the Clergy at *Carthage* in *Cyprian*'s Retirement, which ends with Salutations to the Brethren of *Carthage* from the Confeſſors, Presbyters, and the *whole Church* at *Rome* (w).

All the Dioceſs were obliged to communicate with the Biſhop at *Eaſter*, and other principal Feſtivities. Thus the fourth Council of *Orleans*, 'Let the chief 'Citizens keep the great Feſtivals in the Preſence of

(r) Euſeb. E. Hiſt. 6. 29. (ſ) Ep. 68. (t) Συνειδοκησάσης τ' ἐκκλησίας πάσης, Ad Corinth. Ep. S. 44. Edit. Paul. Colom. (u) Ep. 55. (w) Ep. 3. inter Cypr. Epiſt.

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the Biſhop. The Council of *Agatha* requires the greater Solemnities to be celebrated in the City or Pariſh Church.

III. The ancient Dioceſſes were parochial, becauſe *there were Dioceſſes in Villages and leſſer Towns as well as in Cities.*

Sozomen obſerves that in *Scythia*, tho' there were ſeveral Cities, there was but one Biſhop: in other Countries there were Biſhops in ſome Villages, as in *Arabia* and in *Cyprus*, as alſo among the *Novatians* in *Phrygia* and among the *Montaniſts* (x).

In *Egypt* there were Biſhops in ſeveral Villages, as in *Hydrax* and *Palebiſca*, two Villages belonging to *Pentapolis*; *Olbium*, a Village in the ſame Region, had its Biſhop (y).

In other Parts of *Africa* the ancient Cuſtom of ſetting up Biſhops in leſſer Villages and other obſcure Places was continu'd unto *Leo*'s Time, who wrote to the Biſhops of *Mauritania Cæſtarienſis* to forbid that Practice, as contrary to ſome Canons, and the Dignity of Biſhops (z).

There were ſeveral Biſhops in ſmall Villages in *Paleſtine* under the Patriarch of *Jeruſalem*, as appears by *Guliel. Tyrius* his Catalogue. This is confeſs'd by Mr. *Fuller*, an Epiſcopal Divine, who obſerves that 'Lydda, *Jamnia*, and *Joppa*, three Epiſcopal Towns, 'were within four Miles one of another. --- He adds, 'Neither let it ſtagger the Reader, if in that Catalogue 'of *Tyrius* he light on many Biſhop's Seats, which 'are not to be found in *Mercator*, *Ortelius*, or any o-'ther Geographer, for ſome of them were ſuch poor 'Places, that they were aſham'd to appear in a 'Map. --- For in that Age Biſhops had their Sees at 'poor and contemptible Villages (b).

(x) Eccl. 7. 19. ἐν κώμαις ἐπίσκοποι ἱεροῦνται. (y) Syneſ. Epiſt. 67. (z) Ibid. Ep. 76. (a) Ep. Decr. 87. cap. 2. (b) *Hiſt. of Holy War, Lib. 2. c. 2.*

Greg.

Greg. Nazianzen, was made Bishop of *Sasimus,* a very little Town by *Basil* (c).

This Practice generally obtain'd until the Bishops thought it a diminution of their Grandeur to preside in mean Villages and Country Towns.

The Council of *Sardica,* about the Year 349, forbids the erecting of Bishopricks 'in any Village or 'little City to which *one Presbyter* was sufficient, be-'cause it is not necessary to make a Bishop there, lest 'the Dignity and Authority of a Bishop should grow 'contemptible: nor ought the Bishops that are in-'vited from another Province to ordain a Bishop, 'unless in such Cities as had Bishops before, or in 'such a populous City as deserves to have a Bishop †.

1. This Canon, which was subscribed by about 121 of the Western Bishops at *Sardica,* does not absolutely condemn the making of Bishops in Villages and lesser Cities, (*) but only in such as were too big for the Oversight of a single Presbyter, as many of our Parishes are.

2. Any Village that was too big a Charge for one Presbyter might have a Bishop. So that in the Opinion of this Council, which *Socrates* calls *a General Council,* † Places not so big as several of our Parishes, were capable of having Bishops. Many of our Parishes have more than one Presbyter, and few Parish Rectors but have their Curates.

3. This Canon allows the erecting of Bishopricks in such populous Cities as had none before: and the restraint is only upon foreign Bishops that are invited from another Province. A Bishop might erect a Village into a Bishoprick in his own Dioceſs.

If a Place was too great for one Presbyter, it might be supplied by a Bishop and one or more Presbyters,

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(c) Naz. Monod. in Basil. M. Vit. † Sardic. Concil. Can. 6. cui sufficit unus Presbyter. * Vid. vales. not. in Socrat. Hist. Eccl. 2. 20. † Hist. Eccl. 2. 20. εἰς ἐπίσκοπον χώρας.

as

as there was occaſion. And there were ſome Biſhopricks ſo little, that a Biſhop and one Presbyter were thought ſufficient to ſupply them ††.

Chryſoſtom judged 150 Perſons a ſufficient Charge for one Perſon. *It's*, ſaith he, *a very laborious undertaking for one Miniſter alone to preſide over* 150 *Men* †.

So that according to the Sentiments of this Great Man, who had juſt Ideas of the Paſtoral Charge, a Congregation of 200 Perſons needed a Biſhop to preſide over them with one or more Presbyters.

Auſtin mentions Churches both in the Cities and in the Countries *.

Several Biſhops are named in the Council which *Cyprian* call'd about the baptizing of Hereticks, whoſe Seats were ſo obſcure that they are not to be found in any of our Geographical Tables †.

The Synod of *Laodicea* about the Year 368. prohited Biſhops to be made in *Villages* and *Country Places* (d).

Pope *Leo*, who flouriſh'd, *A. D.* 450. enforc'd the Obſervation of theſe Canons on the *African Churches*, in theſe Words. 'As to what concerns the Dignity 'of the Prieſthood, we require above all things the 'Canonical Decrees be obſerv'd, that Biſhops be not 'conſecrated in every Place, or in every Caſtle, or 'in ſuch Places as had none before: ſince the Presbyters Care is ſufficient where there are fewer People 'and leſſer Aſſemblies: but the Epiſcopal Powers 'ought to preſide only over the greater Aſſemblies, 'and more populous Cities: leſt the Prieſtly Eminency and Honour be applied to little Villages, and 'Country Farms, or to obſcure and uninhabited Towns, 'contrary to the Divinely inſpired Decrees of the 'Holy Fathers: whereby the Epiſcopal Honour, to 'which the moſt excellent things ought to be committed, may grow contemptible by being over nu-

†† Can. Carth. Can. 19. Balſam. † Chryſ. in Ignat. ἐπίσκοπον &c. * Contra. Petil. 3. 31. † Sent. Epiſc. 87. de Hæret. baptiz. (d) ὃ δεῖ ἐν ταῖς κώμαις ἢ ἐν ταῖς χώραις καθίστασθαι ἐπισκόπους Can. 55.

merous

'merous. Which *Restitutus* the Bishop complains to 'have been done in his Dioceſs, and deſires that 'when the Biſhops of thoſe Places, in which they 'ſhould not have been ordain'd, happen to die, the 'Places may be reſtored to the Juriſdiction of that 'Biſhop whoſe they were before (e).

It is obſerveable here, that,

1. The Ambition of *Reſtitutus*, who could not endure any Diminution of his Dioceſs, occaſion'd this Decree of Pope *Leo*, who aſſumed a Power over the *African* Churches, which Jeſus Chriſt never gave him. The *Roman* Pontifs were as forward to determine the Differences of contending Biſhops in remote Provinces, as the old *Roman* Emperors were to arbitrate the Quarrels of contending States, by which ſubtile Artifice the one and other enlarged their Empire.

2. That the reaſon why Biſhops muſt not be made in Villages is, *nè ſacerdotalis Honor ſui numeroſitate vileſcat*, leſt the Epiſcopal Honour ſhould become contemptible by ſetting Biſhops over the leſſer Aſſemblies. A Presbyter was thought ſufficient for theſe. As if the Honour of Epiſcopacy conſiſted in the Fewneſs of Biſhops, in the Numerouſneſs of their Flocks, and the Greatneſs of the Places where they preſided. It is not the number of Paſtors, nor the ſmallneſs of their Flocks, nor the meaneſs of their Seats that can make them deſpicable, while they conſcientiouſly feed the Flock. Nor can all the Grandeur of this World ſecure them from Contempt, if they want Perſonal Worth, and be deficient in Paſtoral Duties

3. *Leo*'s other Reaſon againſt multiplying of Biſhopricks is taken from the *Inſpired Canons*, as he blaſphemouſly calls them. 'Tis the Prerogative of the ſacred Scriptures to be *Divinely inſpired* †, and the ſetting of Mens Decrees on the level with thoſe has occaſion'd the Corruptions of the Chriſtian Church,

(e) Leon. 1. Ep. Decr. 87. cap. 2. † 2 Tim. 3. 16. πᾶσα γραφὴ θεόπνευστος.

and

and the reſolving of all Religion into the Will of Man.

We meet with an *African* Canon about the Year 384. againſt creating of Biſhops in Dioceſſes that never had any (f). And another forbids a People that had been ſubject to the Biſhop of the Dioceſs to receive another Biſhop beſides him (g).

Theſe reſtraints eſtabliſh'd the Boundaries of Biſhopricks, which ought to have been multiplied as the Believers increaſed, whoſe Edification ſhould have been more conſulted than the Grandeur of Biſhops.

The *Saxon* Council of *Herudford* under *Theodorus* Archbiſhop of *Canterbury*, about the Year 673. determined among other things, *that Biſhopricks ſhould be increaſed as the number of the Faithful encreas'd* (h). *Theodorus* ſaith, he took this Canon out of the Book of Canons made by the Fathers, which he produc'd in the Council. Whether he refers to ſome ancient Canon, or to a late Decree of *Gregory*, who allow'd *Auſtin* the Monk to conſecrate 12 more Biſhops under him beſides the *Britiſh* Biſhops, I determine not (i).

Of theſe latter, *Bede* makes mention of 7 who aſſerted their Rights and ancient Cuſtoms againſt *Auſtin*, to whom the Pope of *Rome* had unjuſtly ſubjected them (k). It does not appear that *Gregory*'s Direction was obſerv'd in conſtituting 12 *Engliſh* Biſhops under the Juriſdiction of *York*. The Subjection of *Scotland* to the Metropolitan of *York*, was not intended in *P. Gregory*'s Epiſtle, becauſe he ſpeaks not of the *Picts* and *Scots*, but of the *Church of the Engliſh* †, and the 12 Biſhopricks ſubjected to *York* he would have erected *in the Neighbouring Places* ††, when they ſhould embrace the Goſpel (l).

If this *Gregorian* Conſtitution had been obſerved,

(f) Carth. Conc. 2. can. 5. (g) Carth. Con. 3. Can. 42. Circa *A. D.* 399. (h) Eccl. Hiſt. 4. 5. (i) Ibid. 1. 29. (k) Ibid. 2. 2. † Nova Anglorum Eccleſia ††. Cum finitimis locis (l). Bed. Hiſt Eccl. 1. 29.

there

there should have been at least 33 Bishopricks in *England* and *Wales*, but the Successors of *Austin* consulted the Honour of their Order, and the Bishops of *York* chose rather to extend their Power over *Scotland* than to multiply Bishopricks in the Northern Parts of *England*.

The Sense of *Gregory*'s Constitution may be gathered from his Answer to *Austin*'s eighth Question, wherein he commands him not to create Bishops at so great a Distance, but that they may conveniently come together at the Ordination of Bishops (m).

IV. The ancient Dioceses were originally Parochial, if *we consider how numerous they were in a Province.*

In *Africa* Bishopricks lay very near one another, that vast Assemblies of Bishops met together on several occasions. A Council of 43 and another of 100 *Donatist* Bishops deposed *Primianus*, and substituted *Maximianus*; and a Council of 310 Bishops of the same Faction condemn'd the *Maximians*, and not long after receiv'd him into Favour again (n).

In the famous Conference at *Carthage*, *Austin* mentions about 279 Bishops on the part of the *Donatists*, and 286 Catholick Bishops, besides 20 more who came to *Carthage*, but had not subscribed their Names in the publick List, and 120 more who could not be present; To which number *Austin* adds *sixty* vacant Seats, not yet filled (o).

The whole number of Bishops and Bishopricks on the Catholick part amounts to 486.

The first Council of *Carthage* appoints three neighbouring Bishops to hear the Cause of a *Deacon*, six Bishops that of Presbyter, and twelve Bishops to pass Judgment on a Bishop †. If every *Deacon* now were to be judged by *three Bishops*, and every *Presbyter* by

(m) Ibid. 1. 27. Resp. 8. (n) Aug. contra. Crescon. Lib. 3. cap. 13. & Lib. 4. cap. 6. (o) Opus brevic. collat. cum Donat. præfat. † Can. 2.

six,

ſix, the Proſecution would be impracticable. But in the *African* Provinces, where Biſhopricks were ſmall and near one another, the Biſhops might eaſily determine all Cauſes in their Provincial Councils, which were held twice a Year.

The *Presbyters* anciently dwelt in one Houſe with the Biſhop ††,

They liv'd in common with the Biſhop, were inſtructed by him, and when there was need, were employed by him to inſtruct the People, either in the Epiſcopal Church, or in ſuch Oratories as depended upon it †. At other times they ſat under his Miniſtry, and at the Adminiſtration of the *Euchariſt* ſtood at his right and left, as *Diſciples aſſiſting their Maſter*, as the Author of the Conſtitution ſpeaks *.

In *France*, the Archbiſhop of *Aquitain* had 120 Biſhops under him in ancient Times (p).

In *Ireland* St. *Patrick* is ſaid to have ſettled 365 Biſhops (q). So that their Biſhops could be of no great Extent.

Bernard, who judged of the ancient Biſhopricks by thoſe of his Time, complains of the ſmallneſs of the *Britiſh* Dioceſſes, and ſays, 'that *Biſhops were multi-*'*plied*, and changed, without Order and without 'Reaſon, at the meer pleaſure of the Metropolitan, 'ſo that one was not contented with one Biſhoprick, 'but almoſt every (Pariſh) Church had its Biſhop (r).

In *Paleſtine*, which was ſcarce as big as one third of *England*, there were *five and thirty* noted Biſhopricks, whoſe Names may be ſeen in *Gul. Tyrius*, and out of him in *Alſtedius* his Chronology of ancient Cities (ſ).

V. The ancient *Dioceſan* Churches were Parochial,

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†† Poſſid. in Vit. Auguſt. cap. 25. † * Conſt. Ap. 8. 12. (p) Vict. Utic. de Vand. Perſ. Lib. 1. (q) Henric. de Erphord. & nem. in uſſer. Rel. Hib. cap. 8. (r) In vit. Malach. cap. 7. col. 1937. (ſ) Chron. Urb. cap. 29.

be-

becauſe *they were form'd in Imitation of the Synagogues.* This is acknowledged by the Learned Dr. *Lightfoot*, who obſerves that the Apoſtle *Paul* calls 'the *Miniſter* 'of *Epiſcopus*, or Biſhop, from the common and known 'Title, *the Chazan* or Overſeer in the Synagogues (t). 'He obſerves in another place out of *Maimon*, that 'the *Angel of the Church*, צלוח הצבור and the הזן ἐπίσκοπος 'were one and the ſame †.

'The Service and Worſhip of the Temple being 'aboliſhed, as being Ceremonial, God tranſplanted 'the Worſhip and publick Adoration of God uſed 'in the Synagogues, which was moral, into the Chri-'ſtian Church: to wit, the publick Miniſtry, publick 'Prayers, reading God's Word, and Preaching, *&c.* 'Hence the Names of the Miniſters of the Goſpel 'were the very ſame, the *Angel of the Church*, and 'the *Biſhop*, which belonged to the Miniſters in the 'Synagogues (u). Certainly, ſaith the ſame learned 'Author, the Signification of the Word *Biſhop*, and '*Angel of the Church*, had been determin'd with leſs 'Noiſe, if recourſe had been made to the proper 'Fountains, and Men had not vainly diſputed a-'bout the Signification of Words, taken I know not 'whence †.

The learned *Grotius* is of the ſame Opinion, *Mihi-'tamen*, &c. 'I take the Conſtitution of the Chriſti-'an Church to be form'd not after the Pattern of the 'Temple at *Jeruſalem*, but of the Synagogues. For 'it is certain that in every Synagogue there was one 'whom the *Jews* called רוש הקהל the head of the Sy-'nagogue, and the Helleniſts ἄρχων τῆς συναγωγῆς, vel ἀρ-'χισυναγωγὸς, the Ruler of the Synagogue (w).

After the Deſtruction of the Temple, the Synagogues were govern'd by *Chief Rulers*, *Prieſts*, *Elders* and *Deacons*. Theſe were ſubject to ſome general

(t) Vol. 1. p. 308. † Ibid. p. 612. (u) Vol. 2. p. 133. † Ibid. (w) De Imp. 11. 8.

Officers,

Officers, whom they call'd *Apostles*, whose Work was to gather the *Tithes* and *First Fruits* among the Provincial *Jews*, and to regulate the *Discipline of the Synagogue*. These *Apostles* were subject to a *Patriarch*, who was the chief Magistrate amongst them, and derived his Office by Inheritance (x). *Epiphanius* mentions one *Ellel*, a Patriarch of the *Jews*, descended from *Gamaliel*, who had been a Patriarch also, and was of the Family of that *Gamaliel*, who dissuaded the *Jews* from persecuting the Apostles (y).

Here is a manifest Agreement between the *Synagogue* and the *Christian Church*. In every Synagogue there was one *Chief Ruler*, and other inferior Ministers, viz. *Priests*, *Presbyters* (or Elders) and *Deacons*. There is no room for *Priests* in the Christian Church, for the Legal Priesthood which was appropiated to the Temple is ceased.

The *Christian Church* was so far model'd according to the *Synagogue*, that every Congregation shou'd have a *Chief Ruler*, or Bishop, one or more *Presbyters* and *Deacons*. Not that the *Bishop* was of a distinct Order from the *Presbyters*, but that he had the Pastoral Charge of the Congregation, in which he was assisted by the *Presbyters* and Deacons, as our Parish *Rectors* with their *Curates* and *Church Wardens*.

Epiphanius calls the Deacons *Azanitæ*, from the Hebrew חזנים which signified not only the *Bishop* of the Synagogue, as Dr. *Lightfoot* hath observed, but the inferior Ministers, or *Deacons*, unto whom it belong'd to scourge Persons in the Synagogue. The Officer that inflicted the Penalty of Whipping is call'd חזן *Lictor*, or publick Minister.

Thus the *Talmudists* כיצד כילקין *How is Whipping perform'd?* They tie both his Hands to a Pillar. Then the *Chazen*, or Minister takes hold of his Garment, and whether by loosing or tearing it makes bare his

(x) Epiph adv. Hæres. 30. 7—— 11. (y) Ibid. Sect. 4.

Breast. A Stone is placed by him, on which the *Chazan* חזן stands, holding a Cord of twisted Thongs in his Hand, *&c.* (z).

See several Examples of this Signification of חזן in *C. Vitringa.* The same Officer was called also צליח צבור the Messenger or Angel of the Congregation (b).

The *Ebionites*, who under the Christian Name Judaiz'd in many Things, call'd their Congregation *Synagogue* and not a *Church*, and stiled their Teachers *Presbyters* and *Rulers of the Synagogue* (c).

Justinian calls the Rulers of the *Jewish* Synagogues *Archipherekitæ*, and distinguishes them from the *Jewish Presbyters.* They presided in the Synagogues, and directed the *Lections* of the *Hebrew Bible*, which the *Jews* call פרקים *Sections* and the *Hellenists* περιοχὰς. These *Archipherekitæ* had their Superiors, who were called *Primates.* It appears by the Imperial Constitutions, that there was *a Primate* in each of the *Palestines*, and so there was in other Provinces (d).

Philo observes, that in the *Jewish* Synagogue one did read in the Book of the Law, and another who was one of the most skilful in the Law, explain'd the more obscure Things (e).

He mentions the πρόεδρον, or President in the Assemblies of the *Therapentæ*, who preached unto them, by explaining the Allegories of the Law, and sung a Hymn, either out of the Writings of the Prophets, or of his own Composure (g).

There were Synagogues in most Cities. *What are the Oratories*, saith *Philo*, *built* in every City, *but Schools of Vertue and Wisdom* (g)?

This Passage may help us to understand St. *Paul's*

(z) Cod. Maccoth. Cap. 3. Sect. 12. (a) Observ. sac. p. 50, 56. (b) Ibid. p. 59, 60. (c) Περισβυτέρους δὲ ἔτοι ἔχεσι ἐ δρχισυναγώγες. Epiph. ubi Sup. Sect. 18. (d) L. Ult. Cod. Theod. de Jud. (e) Quod omnis prob. liber. p. 877. Edit. Frankf. 1691. (f) De Vit. Contempl p. 901. (g) --- κατὰ πόλεις σωφροσυνητήρια --- De Vit. Mosis p. 685.

κατὰ πόλιν, when he exhorts *Titus* to *ordain Elders* κατὰ πόλιν *in every City* (†). κατὰ πόλιν here is the ſame with κατ' ἐκκλησίαν *in every Church*, *Acts* 14. 23. but it does not follow thence, that Churches and Cities were of the ſame Extent.

At firſt the Chriſtian Church was but a ſmall Part of the City. When the Chriſtians grew too numerous for a ſingle Congregation, it became neceſſary to multiply Churches, and their Paſtors; as the *Jews* did their *Synagogues*, which in ſome Cities were very numerous. There were about 480 in *Jeruſalem*, as ſome *Jewiſh* Doctors affirm (h).

Philo ſaith there were many Synagogues in every Ward of *Alexandria* (i). Each of theſe Synagogues had their diſtinct and proper Ruler or Biſhop, and ſo had every Chriſtian Church in ſuch Cities as had need of them. Hence we read of more than one Biſhop in a City, as at *Philippi*, there were Biſhops and Deacons (†).

6. The ancient *Dioceſſes* were Parochial, becauſe *they are often called Pariſhes.*

The Compiler of the *Apoſtolical Canons* ſaith, a bad Biſhop blemiſheth the Church in his Pariſh (k).

In another Place he calls *Aquila* and *Nicetas* Biſhops of the Pariſhes of *Aſia* (*), then adds to this Purpoſe, *The Biſhops muſt do nothing without the Conſent of their Primate, except in their own Pariſh, and the Villages which depend upon it, and the Primate muſt do nothing in their Pariſhes without their common Conſent.*

The Council of *Ancyra* calls a Dioceſs a *Pariſh* two ſeveral Times, *Can.* 13. *The City Presbyters muſt do nothing in any Pariſh* (or Dioceſs) *without the Biſhop's Letter*, Can. 25. *The Biſhops and their Miniſters muſt en-*

(†) Tit. 1. 5. (h) Lightf. Vol. 2. p. 35. (i) Legat. ad Caj. p. 1011, 1012. ---... καθ' ἑκαστον ἡμῶμα τῆς πόλεως. (†) 1 Thil. 1. 1. (k) κατὰ τὴν παροικίαν αὐτῦ. Conſt. Ap. 2. 10. (*) ....τῶν κατ' Ἀσίαν παροικιῶν. Ibid. 7. 46.

deavour to root out of their Pariſhes Witchcraft and Fortune-telling, which was invented by the Devil, &c.

The Council of *Antioch* uſes the Word *Pariſh* in the ſame Senſe, *Can.* 9. *Let every Biſhop have Power in his own Pariſh.* Can. 21. *Let not a Biſhop remove from one Pariſh to another.*

Euſebius calls the *Biſhopricks* of *Aſia*, the *Pariſhes* of *Aſia* (l).

The Church of *Alexandria*, when *Annianus* was made Biſhop of it, is called the *Pariſh of Alexandria* (m).

So *Jerom* ſpeaks in his Epiſtle againſt *John* of *Jeruſalem*, *Prove*, ſaith he, *that we have a Biſhop in your Pariſh* (n).

Auſtin mentions one *Reſtitutus* a Presbyter in the *Pariſh* of the Church of *Calama* (†).

The primitive *Dioceſſes* were properly call'd παροικίαι, Pariſhes, becauſe they conſiſted of Perſons living near one another.

Παροικία is *accolatus*, *vicina habitatio*, dwelling in the ſame Neighbourhood, as *Emilius Portus* renders it in *Suidas*; or it is the ſame with παρεπιδημία, a *Pilgrimage* our Life here being a State of Pilgrimage, as *Suidas* himſelf explains it *.

And in both theſe reſpects *Clemens* in his excellent Epiſtle to the Church of *Corinth*, uſes the Word παροικοῦσα. Thus he begins, *The Church of God*, (ἡ παροικοῦσα) *which pariſheth* or *ſojourns at* Rome, *to the Church of God* (παροικοῦσαν) pariſhing *or ſojourning at* Corinth. *Polycarp* begins in the ſame manner, *To the Church of God* (τῇ παροικούσῃ) *pariſhing at* Philippi. So that the Biſhop's Dioceſs in ancient Times, were the Chriſtians dwelling in the ſame Neighbourhood, and aſſembling together at one Altar. They were properly *Pariſh Biſhops*, and ſome of our modern Pariſhes are larger and

(l) τῆς ἀσίας, τὰς παροικίας. Eccl. Hiſt. 5. 24. (m) Euſeb. ib. 1 r. 24. (n) In parochia tua. Ep. ad Pamach. (†) De. C. D. 14. 24. * Vid. Suid. in παροικία.

contain

contain greater Numbers of Souls than the ancient Dioceſſes did.

Sometimes παροικία ſignifies part of a Dioceſs. In this Senſe *Tertullian* mentions *Portionales Paræciæ*; intimating that the Biſhop's Dioceſs was the *whole Pariſh*, which, as we obſerved above, often met *in one Place*; the leſſer Diviſions of the *Pariſh*, which he calls *Portional Pariſhes*, or *Parts of a Pariſh*, might have occaſional ſubordinate Aſſemblies, as there are ſtill in our larger *Pariſhes*. Such occaſional partial Aſſemblies of the *Biſhop's Parochial Church* became neceſſary in thoſe Times of *Perſecution*, when the whole Church could not publickly aſſemble.

Petavius confeſſes, that in the firſt Ages of the Church, one Church or Oratory within the Walls of a City was ſufficient for Religious Aſſemblies (o.)

Pope Innocent calls the Country Churches *Pariſhes*, and the City Churches *Titles* (p).

As *Dioceſſes* grew larger, and the Power of Biſhops increaſed, *Parochia* or *Pariſh* was thought of to narrow a Signification, and Διοίκησις, *a Dioceſs*, was ſubſtituted in the room of it.

Hence the Biſhop's Charge was called a *Dioceſs*, *Adminiſtration*, *Government* or *Province* †; in Imitation of the *Roman Empire*, which was divided into ſo many *Dioceſſes*, each *Dioceſs* conſiſting of ſo many *Provinces*, were ſubject to certain Officers, who depended on the *Præfectus Prætorio*.

Cicero often mentions the *Roman Dioceſſes*. He ſays, there were three *Aſiatick Dioceſſes* under him (q). He mentions the Dioceſs of *Helleſpont* (r), and his own *Dioceſs* (s).

Conſtantine, in his Letter to *Euſebius*, ſays he had written to the Governour of the *Dioceſs*, to furniſh

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(o) De Eccl. Hier. 2. 12. (p) Ep. ad D. cap. 5. † A διοικεῖν, adminiſtrare, regere. (q) Ep. Lib. 13. Ep. 67. P. Servil. (r) Ibid. Ep. 53. (s) Ep. Lib. 5. ad Attic. 15.

him

him with the neceſſary Charges for providing 50 fair Bibles to be ſent to *Conſtantinople* (t). The Word *Dioceſs* here ſignifies, in the civil Senſe, the *Prefecture* of the *Eaſt*.

As Biſhopricks grew more extenſive, and emulated the Civil Power, they were called *Dioceſſes* in Conformity to the Empire, and the Subdiviſions of the *Dioceſs* were called *Pariſhes*, as they are to this Day.

confeſſes that *Parochia* is often put for a *Dioceſs*. So the Word is taken in a Conſtitution of *Richard* Archbiſhop of *Canterbury*, which forbids *the Ordaining of the Pariſhoner* (Parochianum) *of another Biſhop without his Licenſe* (u).

The inlarging of Dioceſſes beyond their original Boundaries has proved deſtructive to the ancient ſtrict Diſcipline. As the Believers increaſed, the *Epiſcopal Pariſhes* or *Dioceſſes* ſhould have been multiplied, and not ſuffered to ſwell to ſuch an extenſive Bulk, as no one Man could perſonally overſee.

At firſt they multiplied *Biſhops* as the *People* increaſed, as has been proved above. *Auſtin* mentions *Lucillus* a Biſhop in the Caſtle *Synica* near to *Hippo* (w). He ſignifies his Deſire to have a *Biſhop* created in the Caſtle *Fuſſala*, which was in the *Dioceſs* of *Hippo*, or as he expreſſes it, which belong'd *to the Pariſh of the Church of* Hippo (x).

In fine, ſince the primitive *Biſhops* adminiſtred to to their Flock *all Ordinances*, and took care of the *Poor* therein; ſince the whole Dioceſan Church met *in one Place*, and Dioceſſes were erected in *Villages* as well as Cities; ſince they lay ſo *near* together, were erected in Imitation of the *Jewiſh Synagogues*, and are called *Pariſhes* by the Ancients, it follows that they

(t) Vit. Conſtant. 4. 36. πρὸς τὸν τῆς διοικήσεως καθολικὸν. (u) Provinc. Lib. 1. De Temp. Ord. c. Quia quidam. (w) De C. D. 22. 8. (x) Ep. 261.

were

were *Parochial*, and not of the Extent of our modern Dioceſſes.

CHAP. V.

The remaining Heads of the Hiſtory, with which Mr. Owen *intended to have finiſhed the Work. Concluſion.*

Prop. XI. *AS the Biſhops grew ambitious of Honour and Power, they were ſo far from multiplying Biſhopricks according to the Exigencies of the Church, that they rather extended their Empire as far as they could.*

Nazianzen complains, that many of the Biſhops and Clergy of his Age, 'were no better but rather 'worſe than other Men, that with impure Hand and 'profane Minds they thruſt themſelves into the moſt 'ſacred Things; and before they were fit to ap-'proach holy Things, poſſeſs'd the (chief) Seat, and 'throng'd about the holy Table, as if they look'd 'upon this *Order* to be a Matter of *Profit*, and not 'the *Pattern of Virtue*, and fancied it to be not a '*Miniſtry*, but a ſort of abſolute Dominion. And 'theſe, ſaith he, are almoſt *more numerous* than ſuch 'as *ſubject* to them (y).

In another Place, 'The moſt ſacred *Order* amongſt 'us is in danger of becoming ridiculous. *Prelacy* a-'riſes not from *Worth* but *Vice*, and the *Thrones* are 'given not to the moſt *worthy* but to the moſt *potent* '(z). * * * *Cætera deſiderantur.*

XII. The Biſhops reſerv'd to themſelves the more honourable Parts of the Miniſtry (as Ordination of Miniſters, Conſecration of Churches, Confirmation,

(y) ἀπολογ. p. 15. (z) Orat. in Laud. Baſil. M.

vailing

vailing of Virgins, Excommunication) and left the more toilſom and troubleſom to the *Presbyters*, as the *Power of Preaching and Adminiſtring the Sacraments.*

XIII. The City Biſhops ſwallow'd up the Power of the Country Biſhops, and deprived 'em of their paſtoral Authority, and inſtead of Governing-Paſtors in the Country Pariſhes, ordained only Curates, without Power of Diſcipline.

XIV. *Pariſh Miniſters* are the proper Succeſſors of the ancient *Country Biſhops.* They are the *Paſtors* of the Flock, to be choſen and approved by the *Pariſhes.*

XV. The *City Biſhops* had no Power to deprive thoſe *Pariſh Biſhops* of the Powers which were inherent in 'em; this Deprivation is a Degree of ſpiritual Tyranny.

XVI. The *Courts of Judicatory*, in which the Biſhops or their Deputies preſided, were improper and ineffectual Means to preſerve the ancient Diſcipline. This is evident from their want of *Knowledge* of the Caſe, the falſe Rules they went by, as Canons, Decretals, *&c. improper Judges* as *Laymen*, whereas the Power of the Keys was committed to *Miniſters.* The Penalty which by the Goſpel was *Spiritual*, as Excommunication, 2 *Cor.* 10. 4, 5. but in the Epiſcopal Court, *ſecular* by Commutation and pecuniary Mulcts turn'd againſt Godlineſs, under the Notion of *Hereſy* and *Schiſm*; thus the *Waldenſes*, the *Lollards*, and ſome of the beſt Chriſtians, were excommunicated and deſtroyed.

XVII. The Ordinations of Miniſters greatly corrupted.

1. As appropriated to *City Biſhops.*

2. Performed without due Examination of the Candidates.

3. Without Election of the People, and at a Diſtance from 'em.

4. Clogged with unreaſonable Terms of Communion, as the Oath of Canonical Obedience, and to root out Hereticks.

5. The

5. The *Miniſtry* changed into a *Prieſthood.*
6. Licenſes to empower them to preach.
7. Meer Readers ordained.

XVIII. The ſubjecting all *Biſhops* and *Churches* to the *Pope* of *Rome*, ſpread the *Romiſh* Corruptions thro' all the *Weſtern Churches.*

XIX. Theſe Corruptions occaſioned the Separation of the beſt Chriſtians from the Church of *Rome*, as *Waldenſes*----

XX. Theſe Witneſſes againſt Antichriſt reaſſum'd the Original Power of *Pariſh Biſhops*, and ordained their own *Miniſters.*

XXI. Likewiſe in the beginning of the *Reformation*, our Reformers reſtored the Ordaining Power of the *Country Biſhops* or *Pariſh Miniſters* * * * *.

To conclude, I am ſenſible that a great many of our Adverſaries are ſo far prejudic'd, as not to be convinc'd by Reaſon itſelf, ſpeaking in behalf of any that differ from 'em, and therefore doubt not but this Treatiſe will be attack'd by ſome one or other, as Intereſt, Honour, or Party-Zeal may direct.

So that I think it neceſſary to inform the Antagoniſts of ſome Things that will be expected of them to deſerve the Name of an Anſwer, *viz.*

1. That they anſwer *all* the Arguments without making the Excuſe of their being not worth it, or anſwered already; otherwiſe we ſhall take for granted, whatever is omitted.

2. That they attack the *Bulk* of the Arguments, and don't play only on the Outworks.

3. That they palm not upon us the ſcurrilous Banter of the *Party*, inſtead of Reaſon and fair Arguing.

4. That they don't charge upon the Editor the Miſtakes of the *Preſs* and *Amanuenſis*, as uſually practiſed for want of better Argument.

F I N I S.

A ſhort Account of the Additionals to the WORK.

I. IN abridging the *Plea*, I aſſum'd the Liberty not only to pretermit large Quotations, and other Matters that to me ſeem'd ſupervacaneous, but thro' the whole, to add ſeveral Things that are corroborative of the Argument, and ſubverſive of the Adverſaries Objections.

More eſpecially, the Caſe of *Timothy* and *Titus*, and the pretended Preſidency in their Ordination, is further illuſtrated and confuted. From the Apoſtolick Commiſſion I prove the Right of Preſbyters to ordain, and then ſhew how the Superiority of *Engliſh Biſhops* above *Presbyters* is founded upon the Laws of *England*.

Ordination by Presbyters, and the deſtruction of Prelacy in the foreign Reformed Churches (as in *Swedland* and *Denmark*) is particularly conſidered out of Abbot *Vertot* and preſent State of *Denmark*: The Church of *England*'s Approbation of Ordination by Presbyters made out more fully: The Prefatory Argument before the Book of Ordination explain'd, and ſhew'd not to be inconſiſtent therewith. The Reformation of the *Scots* Church by Presbyters further vindicated.

II. As to the *Defence*, I had reduced it to a narrower Compaſs, but for the Animadverſions I make all along on the *Rector* of *Bury*'s Anſwer to it and the *Plea*; however have endeavour'd to make 'em as brief, and conciſe as poſſible. I account for the pretended Inſtances of Ordination without Presbyters, prove *Timothy* and *Titus* to be no *Dioceſans* but *Evangeliſts*, the Original of which Order I conſider, and

ſhew

ſhew at large how *Presbytery* was divinely and unalterably ſettled in the *Epheſian* Church.

III. The Third Part, which gives the Preference to Presbyterial Ordination, is from an Original imperfect Manuſcript of Mr. *Owen*'s; deſign'd in Twelve Arguments; finiſh'd by the Publiſher.

IV. The *Hiſtory of Ordination* was Mr. *Owen*'s laſt Work, but it was the Will of our Almighty Sovereign that he ſhould finiſh his Courſe before he had finiſh'd that uſeful Deſign; it was to be deliver'd in Twenty one Propoſitions, Ten of which are only perfected: No Materials being left for the remaining Heads, I only mention 'em, which may ſerve to give an Idea of the whole.

Had he liv'd to have given the finiſhing Stroke to theſe Works, they had ſufficiently recommended themſelves, having, I think, few Equals in the Controverſy.

I have prefix'd Contents to each Chapter thro' the whole Performance, and done every thing elſe that I thought neceſſary, to prove the *Validity of our Diſſenting Miniſtry.*

CHA. OWEN.

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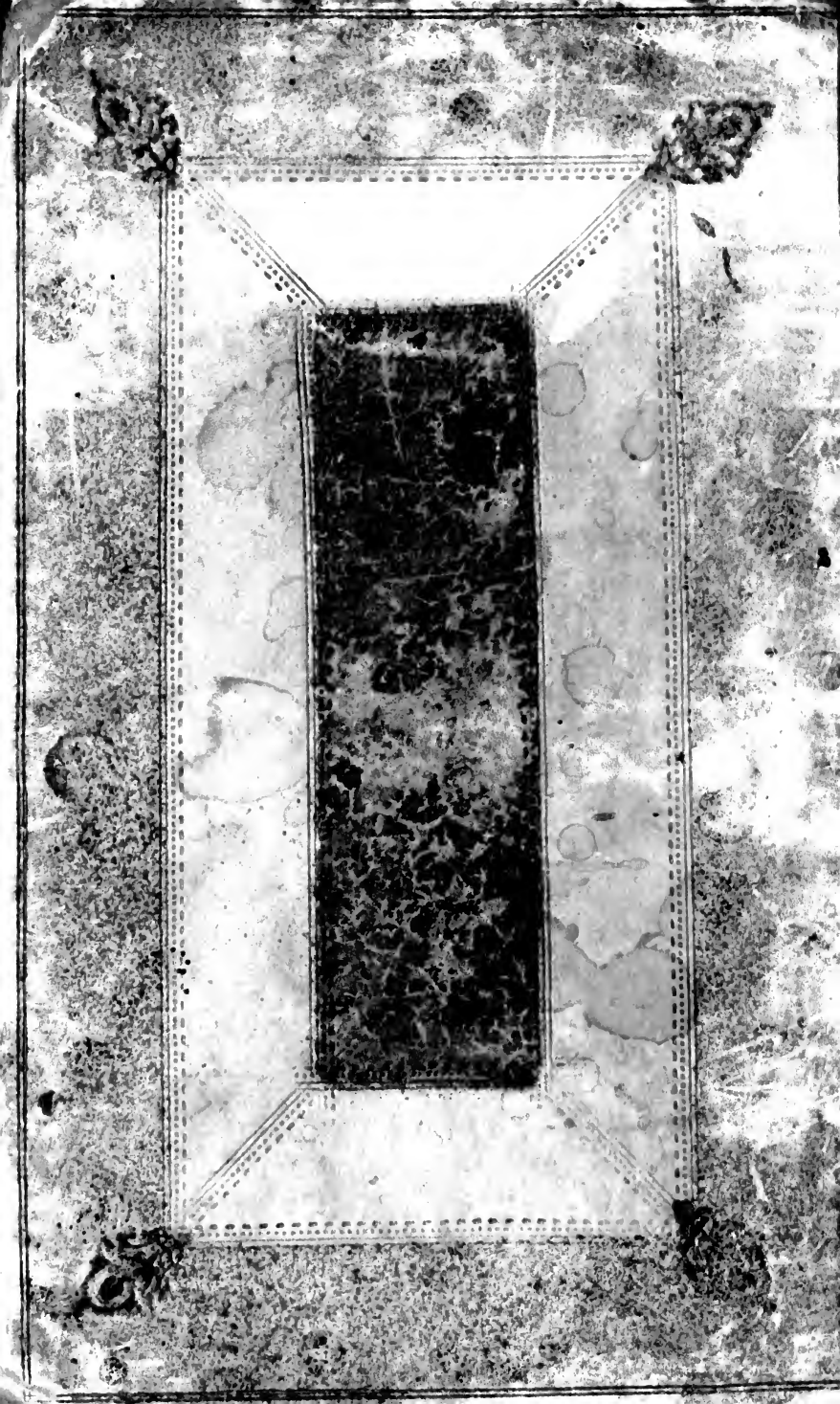
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